

## Runner readies for Korea Olympics

The 1988 Summer Olympics begin next September in Seoul, South Korea. Marathon runner David Bishop (shown running through a field of flooded rice paddies) is ready. Bishop, a Southern Baptist missionary and an avid athlete, won't be competing in the Olympics. But he's leading other missionaries and Korean Baptists in a wide-ranging effort to provide ministries before and during the Games. (BP) PHOTO By Joanna Pinneo. (Story on page 7.)



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# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Published Since 1877

Thursday, October 8, 1987

# Editorials . . . by Don McGregor

## The Baker episode

No matter how one looks at it, the 15 to 15 vote that kept Larry Baker, executive director of the Southern Baptist Christian Life Commission, from being fired must be viewed as a tragedy. By all accounts, Baker has done an excellent job since he became the executive director in March. Then why the effort to fire him? That is difficult to fathom.

There were only two reasons given that he should be fired. One was his position statements on abortion, women in ministry, and capital punishment that he made at the time of his election. But he was elected, and he has not allowed any personal viewpoints to prevent his functioning according to Christian Life Commission directives. The other reason given was that the selection process when he was hired was flawed. If it were, however, that is not Baker's fault. Again, he was elected. It was a close vote, but it was a majority vote, and he accepted. We cannot allow ourselves to be run by minority opinions.

Baker has expressed his opposition to abortion with the exception of a threat to the life of the mother, incest,

rape, and possibly severe fetal deformity. Many commission members would accept only a threat to the life of the mother. On women in the ministry, Baker said he feels God calls women just as he does men. At least one commissioner changed the phrase to be women in the pastorate instead of women in the ministry. However, the Home Mission Board, now controlled by conservatives, appoints women and even ordained women as missionaries in every position available except for the pastorate. News reports have not been detailed as to whether or not Baker was speaking of women in pastorates only or a broader ministry concept, or whether or not the commission members were trying to narrow the larger ministry issue to pastorates only, or whether or not they were opposed to women being in any positions of ministry at all. On capital punishment, Baker said it "runs counter to the Christian ethic and the Christian gospel."

Southern Baptists may or may not agree with Baker on any one or all three of those issues. Even commission members who voted against him, however, noted that he has done an

outstanding job in leading the commission in the six months that he has been the executive director. It would seem that following commission directives and an excellent performance should be the primary considerations.

We must be grateful for the three commission members who voted against Baker when he was hired and who changed their positions and voted for him in this instance. They said they had watched him since his election and had appreciated his efforts.

We keep hoping for peace, and we keep groping for peace in the denomination. Such an overt effort as this to fire a duly elected official who has done well, however, does nothing to advance the cause of peace.

For those confused as to how a 16 to 13 vote for his election could become a 15 to 15 tie in an effort to fire him six months later when three of those who voted against him changed their votes, it must be explained that the original vote was cast along conservative-moderate lines. In the interim, at the Southern Baptist Convention in June, additional conservative members were added to the

## Penetrating All Barriers



commission. And it was conservative votes that were switched that kept a majority from voting to fire Baker.

Baker took the position knowing that his job was tenuous. Still there should be no reason to fire him after only six months when it is conceded

that he has done a good job.

This publication has declared all along that conservatives have had something to say to which Southern Baptists should be listening. It is difficult to listen, however, when actions are so heavy handed.

## Stewards in Malawi and America

### Guest opinion . . .

### Las Vegas 1989

The guest editorial is reprinted from the July 1987 issue of The Nevada Baptist. It was written by Nevada Baptist Editor Mike McCullough immediately after the Southern Baptist Convention in June in St. Louis. It has been on the list for reprinting in the BAPTIST RECORD since that time. We felt that everyone needed to be aware of the viewpoints presented. Other more dated material has been presented earlier, but we feel that the time has come that this needs to be read as quickly as possible. Editor McCullough is a young man who has made a very good impression since his entry into the ranks of the editors of Southern Baptist state papers. — Editor

By Michael B. McCullough

Southern Baptists have just concluded the 130th annual meeting of the Southern Baptist Convention, which met in St. Louis, Missouri. 25,607 messengers from across our convention gathered to discuss the business at hand. A \$140 million budget was adopted, a president was elected, the Peace Committee's report was adopted; and reports from the Foreign Mission Board, Home Mission Board, and other agencies were all received. Yet one item of business that messengers decided not to discuss is of significance to Nevada

Baptists.

Once again a motion was made to not hold the 1989 Southern Baptist Convention in Las Vegas. Such suggestions have been made frequently since messengers in 1983 at Pittsburgh voted to hold the Convention in Las Vegas in 1989. After a lengthy explanation of what was constitutionally and legally proper, messengers voted not to discuss the motion by a mere 180 vote margin. If this vote is indicative of the feelings of Southern Baptists, it is a shame indeed.

The issue about Southern Baptists coming, or not coming, to Las Vegas for the Southern Baptist Convention seems to be focused on two areas. First of all, it appears that many don't want to come to Las Vegas because it is a city of open sin. One gentleman expressed it this way in a letter protesting Las Vegas: "Las Vegas is a city wholly committed to sin." It is sad that many feel the sin of gambling in Las Vegas is a worse sin than what exists in their own communities. The Bible does not place value on sin. Sin is sin. Such thinking is a common fault experienced by many of us. God is not pleased with sin, be it the gaming of Las Vegas or any illicit act or thought.

Yet worse than the placing of values on the 'sin' of Nevada's gaming is the apparent fear of many that the environment of worldly Las Vegas would

have a greater impact on Southern Baptists than the impact Southern Baptists would have on Las Vegas. Paul was bold in his advancing the name of Christ to his world. Paul went to 'sin city' Corinth, bringing the powerful voice of Christianity to a city that probably was wholly committed to sin. Think of the loss had he feared the city and its sin. His visit resulted in powerful letters back to the church at Corinth, in which he wrote the great chapter on love, I Corinthians 13.

Southern Baptists need to see the great opportunity of showing Las Vegas the kind of love that Paul talked about in the 13th chapter. They need to boldly come to a city not 'wholly committed to sin,' but to a city where over 12,000 Southern Baptists in more than 30 churches and missions are about the task of telling 700,000 people the good news of Jesus Christ. And they need to realize the tremendous message they could send to Las Vegas, Nevada, and other new work areas: that Southern Baptists are serious about Bold Mission Thrust, and they will march under the banner of our Lord right up to the very gates of hell itself to give all persons the opportunity to accept Jesus as their Savior.

It is time that Southern Baptists refocus their attention toward this

Missionaries and their Christian colleagues minister with compassionate concern to unfortunate persons (the hungry, thirsty, lonely, naked, and imprisoned) in foreign countries. Refugees from war and natural disasters present a haunting picture in our world.

All human needs programs of relief, disaster response, and long-range development projects are integrated with ongoing missionary plans and work.

Beyond this budgeted benevo-

lent work, Southern Baptists gave \$9,089,279 for world hunger relief in 1986. This is 23 percent less than the all time record of \$11.8 million in 1985. These figures represent a gift of \$.63 per Southern Baptist in 1986 and of \$.82 per Southern Baptist in 1985.

Southern Baptists want to do more than offer short-term help to famine-stricken peoples. A good example of the best in Southern Baptist ministry may be seen in Darrill and Judy Garner, who through the Cooperative Program, serve Christ among the farmers of Malawi.

The Garners relate that church members in Malawi are taught to keep a basket in the kitchen so that, whenever the women cook, they can put aside a handful of cornmeal. They take what they have accumulated to church each Sunday. This way, even the poorest farm family can practice good stewardship. As Southern Baptist agricultural missionaries teach better farming practices, the people have more to give and have more left over for their own use.

Remember to support the Garners in prayer and giving through the Cooperative Program.

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# 'The disciples determined . . . to send relief'

When the Christians in Antioch received word about a hunger crisis in Judea, they "determined, every one according to his ability, to send relief to the brethren who lived in Judea; and they did so, sending it to the elders by the hand of Barnabas and Saul" (Acts 11:29-30).

The disciples in Antioch took three steps to help the hungry. First, they recognized the need. They surely had a firsthand knowledge about hunger.

No one had to convince these believers about the reality of hunger.

Second, they decided to act based upon what they had. They made a careful and calculated decision. They did not let the limited resources keep them from responding.

Third, they acted through a channel already in existence, the church. Barnabas and Saul delivered the hunger aid. The elders distributed it.

This is a biblical model which we

By Robert Parham

may copy. In fact, our Southern Baptist approach to hunger ministry closely resembles this New Testament pattern. We are all aware that hunger plagues at least one-quarter of the world's population. Many of these people live in foreign countries, but some live in our own country. Spiritual sensitivity, knowledge of the Bible and awareness of world events keep us informed.

Like the Christians in Antioch, we

need to move beyond good intention to action. Our actions must be realistic. We need action based upon our financial, professional and political resources. We cannot feed all the hungry people, but we can do far more than we have.

Also like the believers in Antioch, we have a channel through which to act — our Home and Foreign Mission Boards. Remember: 100 percent of

hunger gifts goes to meet hunger needs. Our hunger ministry is unique. And we need to support it.

Today, Southern Baptist disciples need to determine to send relief for the hungry around the world.

Parham is an associate director for the Christian Life Commission of the Southern Baptist Convention.

"The disciples determined . . . to send relief" for the hungry.

(Acts 11:29, RSV)



Observe World Hunger Day  
October 11, 1987

Sponsored by the Christian Life Commission of the Southern Baptist Convention

## Cooperative Program tops \$130 million

NASHVILLE (BP) — Southern Baptists contributed \$130,345,184 to their Cooperative Program budget during the 1986-87 fiscal year, announced Harold C. Bennett, president and treasurer of the convention's Executive Committee.

Books closed on the 1986-87 Cooperative Program Sept. 30. The overall Cooperative Program goal was \$136 million.

The new Cooperative Program total surpassed the previous year's receipts

by almost \$5.9 million, Bennett said. That represents a gain of 4.92 percent, compared to the current U.S. inflation rate of 4.3 percent.

The 1986-87 Cooperative Program received the entire \$126.63 million needed to finance the first phase of its basic operating budget, which helps fund 19 SBC agencies, said Tim A. Hedquist, vice president for business and finance of the Executive Committee.

It also paid \$99,617 to fund expenses for the SBC Peace Committee, which has worked to settle the theological/political struggles within the 14.6-million-member denomination. And the budget also provided \$3,615,567 for capital needs, Hedquist said.

Unfunded was \$716,801 held over from the 1985-86 capital needs budget; \$5,874,000 in the 1986-87 capital needs budget; and \$3,496,000 in the second phase of the basic operating budget, which would have been distributed to the 19 participating agencies in the same proportion as they received the first phase.

## Herbert Caudill, missionary to Cuba, dies

ATLANTA (BP) — Herbert Caudill, a Southern Baptist home missionary to Cuba for 40 years, died Sept. 29 in Atlanta. Caudill, 84, was a native of Clinchport, Va. Caudill was appointed to Cuba in 1929, where he was pastor of Havana's First Baptist Church and two Spanish-language churches.

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The Second Front Page

# The Baptist Record

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## Appellate court rules in favor of convention

By Marv Knox

ATLANTA (BP) — The 11th U.S. Court of Appeals has upheld a lower court's decision favoring the Southern Baptist Convention and its Executive Committee in a federal lawsuit.

The suit was filed Dec. 5, 1985, by four messengers to the 1985 SBC annual meeting who claimed their rights had been violated by parliamentary rulings made concerning the election of the convention's 1986 Committee on Boards, Commissions and Standing Committees.

Judge Robert Hall of the U.S. District Court for the Northern District of Georgia first ruled in the SBC's favor May 5, 1986. Plaintiffs Robert S. and Julia Crowder of Birmingham, Ala.; Henry Cooper of Windsor, Mo.; and H. Allen McCartney of Vero Beach, Fla., appealed to the 11th U.S. Court of Appeals.

The three-judge panel in Atlanta

ruled unanimously in favor of the SBC Sept. 28. "We hold that the First Amendment bars civil court resolution of this controversy," Judge Phyllis Kravitch wrote on behalf of all three judges.

Both lower federal courts declined to discuss the internal merits of the case, deferring instead to principles of church-state separation found in the First Amendment.

"We conclude that the district court correctly found that civil court resolution of this controversy would violate the First Amendment," the appeals court's decision says. "Other interests implicated by the controversy strongly favor deferring to the decisions of messengers at the 1985 convention and the 1985 SBC Executive Committee:

"First, the SBC provides its own rules for determining how the membership of the Committee on

Boards is to be selected . . . A majority of messengers at the 1985 convention voted in favor of the nominees for the Committee on Boards."

The decision further notes the plaintiffs appealed to the Executive Committee in September 1985 to contest the parliamentary ruling and vote made at the SBC annual meeting. "The Executive Committee rejected the arguments of appellants' counsel and affirmed the election of the 1985 Committee on Boards," the decision states. "The First Amendment strongly favors deference to such a decision by the highest church judiciary concerning a matter of church governance.

"Second, the controversy bears only a tangential relationship to property rights" which normally are con-

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## Executive Committee will study staff ecumenical participation

By Marv Knox

NASHVILLE (BP) — A question of ecumenical involvement bracketed the Southern Baptist Convention Executive Committee's fall meeting Sept. 21-23 in Nashville.

During the early moments of the meeting, Executive Committee President/Treasurer Harold C. Bennett reported on his recent visit with Pope John Paul II. (See a Baptist Press interview in last week's *Baptist Record*.) And one of the final items of business was a 26-24 vote to put the question of the EC staff's ecumenical involvement before the committee next February.

Bennett was one of 27 non-Catholic

"If they could have met on neutral ground with meaningful dialogue — to privately discuss the abuse of our missionaries by Catholics — that would be different," said Barnett. Rather, Bennett "was part of the pope's PR extravaganza. We were part of something we should not have been. One man ought not unilaterally make that decision."

Barnett predicted the committee would approve participation in most meetings and could do so by mail. "I'm satisfied that on a lot of meetings we'd say he could go, as long as they were characterized by substance and

(Continued on page 11)

# Larry Lewis discusses HMB policies with state editors

By Leisa Hammatt-Goad

ATLANTA (BP) — Larry Lewis told Baptist state newspaper editors he will uphold Southern Baptist Home Mission Board policies, even if he personally disagrees with them.

Lewis, who was in his 15th week as HMB president when the board hosted the editors in Atlanta Sept. 23-24, additionally explained his interpretation of the Southern Baptist Convention Peace Committee recommendations and the SBC political struggle. He also was questioned about board policies on divorce and glossolalia — both recent decisions — and women in ministry.

HMB trustee committees studied divorce and glossolalia and completed their recommendations before he became president, Lewis said. He noted he is not completely satisfied with the final policy on divorce. Still, he said the policy probably is the best one possible and added it matches Southern Baptist majority beliefs.

The new policy states divorced people rarely will be appointed or approved for HMB service unless their divorce was based on "biblical rationale." That rationale was defined as being limited to adultery or fornication and desertion or physical abandonment by a spouse.

<sup>192</sup>The policy adopted during the July 29 board meeting also states no divorced individual will be considered for a pastoral role unless the divorce meets the biblical guidelines and the applicant has not remarried.

"I wish there were some provision for those whose marriages failed prior to their conversion," Lewis said. He emphasized the board will consider divorced people for missionary appointment to other types of service if the divorce is determined to be biblically based.

Prior to 1966, the board did not appoint divorced people, said Lewis, adding the Southern Baptist Foreign Mission Board still maintains such a policy. He also noted divorcees already are serving on the home mission field and will continue to be appointed to non-pastoral positions.

Individuals applying for missionary status also will be asked if they practice glossolalia, or "speaking in tongues." A new policy states the board will not appoint a person who actively practices glossolalia.

When the recommendation was presented to the board's administrative committee, Lewis suggested deleting the word "charismatic" because of its ambiguity. He also recommended the policy be qualified by adding the word "publicly." The policy would then have read that the HMB would appoint no person who publicly practices glossolalia. The committee did take his suggestion to delete "charismatic" but did not qualify the policy with "publicly."

Lewis told editors he is ready to lay aside the divorce and glossolalia issues and continue with board business: "I am anxious to get the war over so there can be peace. I am in a quandary about how much we have to

continue discussing issues which should be put to rest when we raise our hands and take a vote . . . We have voted our convictions and established our policy.

Now let's go on reaching this nation for Christ," Lewis said convention struggles have kept Southern Baptists from moving on to other issues. He noted in 1979, 1980 and 1981 the SBC took a conservative stance on the authenticity of the Bible: "I think it has been the political activities in recent years that have really divided us.

Grassroots Southern Baptists have no real disagreement on the authority, authenticity, and veracity of the Bible. Whenever that has been the issue at the Southern Baptist Convention, Baptist votes have overwhelmingly affirmed the Bible."

Moving to another issue of controversy, Julian Pentecost, editor of the Virginia Religious Herald, told Lewis, "A lot of Southern Baptists are having difficulty catching the fire in your bones for starting churches when they feel penalized by the board's decision last year not to appoint women as mission pastors.

Lewis said if the board administered a policy appointing women as pastors it would be contrary to the wishes of Baptist grassroots and the practices of most Southern Baptist churches. "We do not have the liberty to administer policies contrary to the convention," he said, adding that in its actions, the convention clearly has stated its views opposing women as pastors.

"The issue is not women's ordination, but women serving as pastors. We have several ordained women serving as missionaries, but we will not appoint women as mission pastors."

Lewis said he does not believe in ordaining women as pastors or deacons. Referring to this and other policies, Lewis said he is responsible for and would back all board decisions since he assumed office in June. "They may not be my fault, but I stand behind every policy, whatever it is and whether or not it is my opinion," he said.

Lewis and editors concluded their dialogue by discussing the new president's interpretation of the Peace Committee recommendations. The day prior to the editors' briefing, Lewis sent a memorandum to HMB elected staff, asking them to read and affirm the Baptist Faith and Message statement and talk with him if they have any problems with its contents. A similar letter to missionaries and missionary associates will be mailed within a few days, he said.

The memo and letter are not an attempt to "weed out" or ostracize employees or missionaries, but they are following the "clear directive" of the Peace Committee, he said.

"How do we know if they (employees and missionaries) affirm the Baptist Faith and Message if we do not ask them?" he questioned.

Lewis explained he derived the directive from the total Peace Committee report. He acknowledged that

although the report states the theological position of seminary professors and staff be determined, he took another section, which says the theological position of employees at institutions receiving SBC support should be determined, also as a recommendation.

He also noted Peace Committee Chairman Charles Fuller "made it clear that the recommendations were meant to apply to all agencies, not just seminaries."

"The process of qualifying employees on doctrinal bases is not anything new," said Lewis. "SBC agencies have always carefully scrutinized and qualified their employees. Some seminaries require faculty members to publicly sign a statement of faith. I guess the only new aspect of our recent action would be how seriously you take the matter of the Bible being truth without mixture of error and how you define that particular concept."

Lewis showed the editors a questionnaire that had been used for the past several years and has been expanded to include convention recommendations.

Future missionaries and elected staff will be asked 11 questions including a testimony of the applicant's conversion experience; beliefs and understanding about God, Jesus, the inspiration and authority of the Bible, miracles, and the Bible's historical narratives; evangelism concepts and practices; and belief about the Baptist Faith and Message Article I, stating the Bible has "truth, without any mixture of error, for its matter."

Lewis said the questions, excluding the one about the Baptist Faith and Message, have been used for several years. He added these parameters leave plenty of room for SBC moderates and conservatives.

Jack Brymer of the Florida Baptist Witness told Lewis that Southern Baptists perceive that he was an HMB presidential candidate of the conservative party.

Lewis agreed that perception could exist. However, he said he has not been involved in the convention's partisan politics: "I have specifically, definitely and continually kept myself apart from the political activity. I have stood very strongly as a college president and now as board president, behind a conservative doctrinal stance. That is who I am; that is what I have been. But I have not been involved in those political maneuvers."

Lewis added that when he was pastor of Tower Grove Church in St. Louis, he was asked to be a state coordinator for the conservative resurgence. "I not only refused that request, I adamantly opposed an effort I thought would be divisive," he said.

He said he still is opposed, as president, to being involved in partisan efforts. "At the Home Mission Board, we will not be involved in the partisan politics of the Southern Baptist Convention," he promised.

Leisa Hammatt-Goad writes for the HMB.

## College names auditorium in honor of Chester Swor



Harry E. Vickery (left), trustee chairman, presents plaque to Chester E. Swor.

prised that the program had been arranged to honor him and not for the students to hear him speak. He did address the students on Wednesday, however.

"This is the greatest honor that has come my way on this earth," said Swor as he was greeted by a standing ovation from the student body following the dedicatory sermon.

The sermon was delivered by James W. Street, pastor of First Church, Cleveland, and chairman of the Education Commission of the Mississippi Baptist Convention. Street, a Clinton native and a 1962 graduate of Mississippi College, traced some of the adversities affecting Swor's 80 years of life.

Street quoted Swor as written in a personal testimony, "In each of those matters of adversity, much more of good has come to me and through me, and much more of good has come to other people, because God re-

(Continued on page 11)

### Next issue will carry CLC report

Next week's issue of the *Baptist Record* will carry a report on the annual meeting of the Southern Baptist Christian Life Commission written by Curtis Caine, the Mississippi representative on the commission.

## November 2 is deadline for Centennial deposit

Mississippi WMU will charter three buses and offer two plane trips to the WMU Centennial Celebration in Richmond, VA. May 13-14, 1988. The buses will depart from three locations in the state, making stops along the way to pick up participants.

Departure points will be Batesville, Jackson, and Gulfport, with stops in Tupelo, Meridian, Hattiesburg, and Laurel. Dates for the bus trip are May 10-16, 1988. For those riding the buses, the cost breakdown is \$315 for a quad room; \$340 triple; \$375 double; \$495 single.

Those preferring to fly can choose from two options. The first group will leave Jackson on Wednesday, May 11, and return on Sunday, May 15. The cost breakdown for this trip is \$450 quad; \$465 triple; \$495 double; \$575 single.

The second group will leave Jackson on Friday, May 13, and return to Jackson on Sunday, May 15. The cost for this trip is \$395 quad; \$405 triple; \$420 double; \$460 single.

All prices include transportation, registration fee, entrance fees, hotels, and Centennial Banquet.

In order to secure a place for the bus or plane trips, a \$175 deposit must be paid by Nov. 2, 1987, with the balance being due March 1, 1988. A cancellation penalty of \$20 will be charged anytime after enrollment until March 10, 1988. After March 10, a cancellation fee of \$50 will be charged.

To register, contact the State WMU office, Box 530, Jackson, MS 39205. Telephone 968-3800.

## September gifts total \$1,751,533

September giving through the Southern Baptist Cooperative Program by Mississippi Baptist churches totaled \$1,751,533, according to an announcement by Earl Kelly, executive director-treasurer of the Mississippi Baptist Convention Board. The 1987 budget, which goes to Southern Baptists causes inside and outside the state, is \$18,150,000.

The month's giving makes the year's total at \$13,729,609, which is .86 percent over the pro rata budget for January through September of \$13,612,500. The pro rata budget is the amount needed on a monthly basis to make the year's budget.

Last year by this time, Mississippi Baptists had given \$13,182,513. This is a 4.15 percent increase.

"The September Cooperative Program receipts have only been eclipsed on four other occasions and two of those were January and April of this year," said Kelly. September 1986 giving was \$1,479,091.

"Some of our churches are using Planned Growth in Giving and they are finding it works," said Kelly. Planned Growth in giving is a plan for churches and individuals to increase their giving by a planned program. "The churches are to be congratulated," Kelly added.

# Baptist colleges team up to aid 'strategic' nations

Erich Bridges

ATLANTA (BP) — Leaders of 26 Southern Baptist colleges and universities set up the Cooperative Services International Educational Consortium during a meeting here Sept. 21 and 22.

The new consortium will offer the combined educational resources of Southern Baptist higher education to China and perhaps dozens of other countries, said Lewis Myers, director of Cooperative Services International, who will be secretary-treasurer of the new organization.

Southern Baptists formed CSI in 1985 to provide services to countries where traditional missionary work is not possible.

The consortium's charter members elected Daniel R. Grant, president of Ouachita Baptist University, Arkadelphia, Ark., their first chairman.

Consortium members want the organization to function in four ways:

— Provide a clearinghouse for information on educational needs and opportunities abroad and projects involving member institutions.

— Stimulate the establishment of educational programs in international settings.

— Assist participating institutions

in developing and maintaining quality control for all their instructional, research, and public service activities abroad.

— Cooperatively meet educational needs which cannot be met by individual member institutions alone.

"As we've interacted with the representatives of government bureaus and institutions in these countries, we've seen that one of the best ways to help is through their educational systems," Myers said. "It will greatly strengthen our hand if we could present to these educational authorities a 'collage' of Southern Baptists' educational resources playing to the strengths of each of the educational institutions."

Myers envisions "student exchanges, faculty exchanges, exchange of educational resources . . . in the belief that as this interaction takes place there would be an enrichment of all parties involved."

The consortium's first project already has begun. Officials at August First Agricultural College in Urumqi, a city in far northwestern China, have signed preliminary agreements with consortium representatives to form the International Cooperative Graduate Center on their campus.

American and Chinese co-directors will oversee a program through which Chinese students coming to Urumqi can pursue a number of different master's degrees accredited by participating Southern Baptist colleges and universities. Cooperative Services International will provide long-term faculty chairmen and professors in each academic discipline, along with library, laboratory, classroom, and computer resources. Participating Southern Baptist institutions will send additional faculty members for shorter terms.

Chinese officials at August First, aided by the provincial government of Xinjiang Autonomous Region, have committed themselves to building faculty housing, student dormitories, classrooms and administrative facilities for the graduate center. Until the new facilities are completed, faculty and students will share existing buildings with the college.

Mississippi College and William Carey College are among the charter member institutions of the consortium.

Erich Bridges writes for the Foreign Mission Board.

## Shultz-Shevardnadze meeting raises hopes for amnesty

WASHINGTON (BP) — Hopes for a general amnesty for 265 religious prisoners in the Soviet Union were given a boost earlier this month when U.S. Secretary of State George P. Shultz raised the issue with Soviet Foreign Minister Eduard A. Shevardnadze.

Both President Reagan and Shultz have said the American secretary of state brought up the matter during a three-day meeting in Washington in mid-September. While Shevardnadze made no commitment to such an amnesty, Reagan and Shultz have expressed hope it will be the subject of ongoing discussions with the Soviets.

In addition, two Baptist participants in a Sept. 10 meeting with Shultz, during which the amnesty issue was urged upon the secretary of state, also have expressed a similar hope. The 45-minute meeting was held in Shultz's office on the eve of

Shevardnadze's visit to Washington. According to the Baptists present, Shultz indicated an immediate and enthusiastic eagerness to pursue the matter with his Soviet counterpart.

Olin Robison, president of Middlebury College in Vermont, led the three-person delegation that met with Shultz. He was accompanied by James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs, and Rabbi Arthur Schneier, president of the Appeal of Conscience Foundation in New York City. Robison, a lifelong Baptist, is one of the country's acknowledged experts on the Soviet Union. He participated in earlier talks with Soviet leaders resulting in the release of prisoners of conscience, including Baptist dissident Georgi Vins and a group of Pentecostals.

Dunn said that 116 of the 265 religious prisoners of conscience currently held are Baptists.

He added the Soviets need to move beyond "the occasional and heralded release of a few celebrities" to a new policy. "If Soviet leaders have a genuine commitment to a new openness and a genuine respect for religion as they are now professing, they should grant a blanket amnesty," Dunn said.

Dunn also called on Baptists "to pray for the leaders of our two nations and for the prisoners themselves at this most sensitive and delicate moment."

Shultz and Shevardnadze are scheduled to meet again Oct. 22-23 in Moscow. While they are expected to focus primarily on the elimination of medium-range nuclear weapons in Europe and the anticipated summit meeting later this year between Reagan and Soviet leader Mikhail S. Gorbachev, the pair also is expected to continue conversations about the religious prisoners.

## Trustees approve purchase of BSSB property

NASHVILLE (BP) — The trustee executive committee of the Southern Baptist Sunday School Board approved Sept. 24 the purchase of 2.6 acres adjoining the board's downtown property as the first step toward implementing a master properties plan.

A warehouse formerly used as a railroad freight building is located on

the CSX Transportation, Inc., property which adjoins the north end of the board's operations building. Purchase of the property Sept. 28 at a cost of \$2.069 million is being paid for out of fixed asset reserve funds.

The Nashville Master Properties Plan approved by the trustees in August includes plans to expand the

operations building for improved warehousing and distribution of materials and move the docking area to the north end of the warehouse from its present location on 10th Avenue North, a congested traffic area.

The plan, based on projected space needs of serving a denomination of

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## Public affairs funding, procedures study set

By Dan Martin

NASHVILLE (BP) — The question of who gets \$448,400 designated for "public affairs" in the 1987-88 Southern Baptist Convention Cooperative Program allocation budget will be studied by a five-person committee appointed during the September meeting of the SBC Executive Committee.

The committee, to be chaired by Scott Humphrey, a real estate broker from Alexandria, Va., will study "the details of the funding of the Baptist Joint Committee on Public Affairs, the funding of the Public Affairs Committee of the Southern Baptist Convention, and develop procedures to be recommended for the funding."

The question of "public affairs funding" was handed to the Executive Committee in late August when the reconstituted SBC Public Affairs Committee requested written clarification of an action at the 1987 annual meeting of the SBC which restructured and gave new responsibilities to the 18-member PAC, a standing committee which relates to the BJCPA, a coalition of nine Baptist bodies in the United States and Canada.

The request asked clarification "as to whether or not" the intent of the action which restructured the PAC "was that funds allocated for the Public Affairs Committee were to be disbursed to that committee for their distribution to the Baptist Joint Committee on Public Affairs by vote" of the PAC.

A special fact-finding committee of the Executive Committee spent a year studying the matter before bringing a rewritten bylaw 18 to the 1987 SBC annual meeting in St. Louis. Messengers overwhelmingly adopted the bylaw which revised membership of the PAC, as well as gave it instructions to "work with" the BJCPA, but also to "function as a separate committee serving the Southern Baptist Convention."

During the 50-year history of the BJCPA, members of the PAC, by virtue of election to that committee, have been SBC representatives on the BJCPA board. Funding of the BJCPA has been provided through the Cooperative Program allocation budget, while funding for the PAC has been provided through the convention operating budget, administered by the

Alas! Many a child is spoiled because you can't spank two grandmothers. — Star Elberton, Ga.

Executive Committee. Traditionally, the PAC has met only in conjunction with the BJCPA, and only in recent years has it met separately.

The matter was complicated because the bylaw revision did not address the question of funding, and because the line item in the 1987-88 CP budget simply listed the \$448,400 to go to "public affairs."

Subcommittee members were told they should consider seriously the SBC constitution and bylaws, as well as the program statement of the PAC and BJCPA, before making a decision.

During plenary session discussion, John Cothran, a real estate developer from Greenville, S.C., and chairman of the program and budget subcommittee, told members he has appointed a committee to study the funding and to report back to the subcommittee in January and to the entire EC at its Feb. 22-24 meeting.

Cothran did not publicly name the committee members until asked to do so by Robert Goode, a pastor from Greensboro, N.C. In addition to Humphrey, members are Tommy Hinson, a pastor from West Memphis, Ark.; C. Ray Fuller, a director of associational missions from Joliet, Ill.; James Baucom, a pastor from Martinsville, Va.; and Ann Smith, a homemaker from Greensboro, N.C.

Also to serve with the committee as ex-officio but voting members will be Cothran and Executive Committee Chairman Charles Sullivan, a pastor from Lenoir City, Tenn.

In a short meeting following the conclusion of the Executive Committee session, Humphrey told Baptist Press the committee will keep a narrow focus and concentrate only on the details of the funding. The committee scheduled two meetings, both to be held in Nashville, one for Oct. 15-16 and the other for Dec. 10-11. It also will meet in conjunction with the program and budget subcommittee meeting Jan. 20-22.

Humphrey told Baptist Press: "It seems to me we are dealing with two groups, and we voted one budget. We told the two groups to do a job, but we told them to do it jointly and independently. Both groups want some of the money or all of the money. It seems to me we are dealing with a budget and financial management problem."

## CLC sweeps elections

(Continued from page 9)

least one (person) who had indicated support of him."

The commission, however, elected as officers three persons who vocally had supported the dismissal move.

Lackey had praised Baker, but noted he did not support the executive on abortion, capital punishment and women in the pastorate. Atchison had made the motion to dismiss Baker, and Yakym said Baker's "stated positions are not what I would seek in a man . . . to continue to lead us."

# Executive Committee sets Cooperative Program goal

By Marv Knox

NASHVILLE (BP) — The Southern Baptist Convention Executive Committee has proposed a \$145.6 million goal for the denomination's 1988-89 Cooperative Program unified budget.

The Cooperative Program finances Southern Baptist missionary, educational, and ministry efforts worldwide. It originates with Southern

Baptists' individual gifts to their churches. The churches pass on a portion of those gifts to state Baptist conventions, which in turn pass on a portion of their receipts to the Executive Committee for disbursement to 19 Baptist entities.

The 1988-89 fiscal year will begin Oct. 1, 1988, and will end the following Sept. 30. The \$145.6 million goal will be presented for final approval to messengers to the SBC annual meeting next summer in San Antonio, Texas.

The Cooperative Program goal is divided into three categories. The basic operating budget, phase I, is \$137,610,000 and will be distributed among the 19 entities. The capital needs budget is \$6,899,000 and will be divided among eight agencies. The basic operating budget, phase II, is \$1,091,000 and, if met, will be distributed among the 19 entities in the same proportion as they received phase I funds.

The proposed budget is 4 percent larger than the 1987-88 budget of \$140 million.

Executive Committee members also voted to "receive as information" the 1988-89 Cooperative Program budget requests from the 19 recipient entities.

Those requests — specifically for the basic operating budget, phase I — totalled \$144,671,883.

The committee also voted to "express gratitude for the tremendous growth in the Annie Armstrong Easter Offering for Home Missions, the Lottie Moon Christmas Offering for Foreign Missions, the Cooperative Program, and encourage continued strong support of these programs for missions and evangelism."

In another matter, the committee responded to a motion offered at the 1987 SBC annual meeting in St. Louis that requested a 10-member study committee be formed to "study the allocation formula for the distribution of Cooperative Program funds to our six seminaries in order to determine the most equitable and appropriate distribution, taking into consideration the geographical as well as the economic aspects of each."

The committee's response noted the institutions workgroup of its program and budget subcommittee is "the appropriate group to study the allocation formula." It requested that subcommittee report next September "concerning a formula which takes into consideration the geographical, economic aspects, and other relevant matters pertaining to each seminary."

Dealing with another financial matter, committee members requested its business and finance subcommittee to "continue to monitor the progress of the (SBC) Radio and Television Commission under the terms of the \$10

million loan authorization agreement adopted by the Executive Committee Sept. 16-18, 1985. That subcommittee voted to express concern to RTVC trustees that borrowing from contingency reserve funds for operating program expenditures is not within the letter and spirit of the \$10 million loan agreement.

That loan authorization was granted to provide the RTVC with funds to help carry it through the early years of its ACTS television network.

While this matter was being discussed in a subcommittee meeting, subcommittee members voted 6-5 to overturn a motion that stated, "... the Executive Committee strongly urges the ACTS network to obtain a pledge to Southern Baptists from anyone who receives free or reduced rate time on the ACTS network not to be a candidate for elective office in the Southern Baptist Convention within one year of his last appearance on such free or reduced-rate time on the ACTS network."

When the RTVC issue came to the floor of the full Executive Committee, Paul Pressler, a layman from Houston, said, "People are wondering: Is the Radio and Television Commission/ACTS supporting candidates for the Southern Baptist Convention presidency?"

He noted two "Baptist Hour" preachers were candidates for office during the 1987 SBC annual meeting. Richard Jackson, pastor of North Phoenix (Ariz.) Church was a can-

didate for president, and James Flaming, pastor of First Church, Richmond, was a candidate for first vice president.

"There is suspicion, and it must be corrected," Pressler said. "You are doing a dangerous thing for Southern Baptists to give the impression, accurate or not, that the 'Baptist Hour' is used to promote presidential campaigns."

RTVC President Jimmy R. Allen said the commission is "trying not to have candidates. We're looking for folks that will preach the gospel with commitment and skill." He said "Baptist Hour" preachers are selected on 12-month rotations, and Jackson and Flaming were chosen by the commission to begin their rotations last January, "six months before the elections."

Pressler noted Jackson has told a Texas group he will allow himself to be nominated for SBC president again next summer and asked Allen, "Are you going to allow him to continue?"

Allen responded: "We will finish the rotation. This happened in the middle of the year. We will finish the year."

Pressler said he would offer a motion on the issue later in the Executive Committee meeting. When that time came, he declined to do so, saying: "I will leave it up to the sensitivity of the agency to see what they do about it. Because if they are not sensitive to this matter, it will be detrimental to that agency. This is not a threat; it is a matter of fact."

Marv Knox is feature editor for BP.

## BYW Retreat will be at Camp Garaywa in October



Whitten



Kelly

"Celebrating . . . Past and Future" will be the theme for the state-wide Baptist Young Women's Retreat at Camp Garaywa in Clinton, Oct. 16-17. The retreat begins with registration at 5 p.m. and supper at 6 p.m., and ends with lunch on Saturday.

Speakers for the weekend include

### Mississippi Baptist activities

- |            |   |
|------------|---|
| Oct. 11    | World Hunger Day (CAC Emphasis)   |
| Oct. 12    | Single Adult Conference; Colonial Hills BC, Southaven; 7-9 p.m. (SS)                                    |
| Oct. 13    | Personal Growth for Ministers, Ministers Wives Conference; FBC, McComb; 9 a.m.-3:30 p.m. (CAPM)         |
|            | Single Adult Conference; Colonial Heights BC, Jackson; 7-9 p.m. (SS)                                    |
|            | Personal Growth for Ministers/Ministers Wives Conference; N. Winona BC, Winona; 9 a.m.-3:30 p.m. (CAPM) |
| Oct. 15    | Key Leader Seminar; Baptist Building; 9:30 a.m.-3:30 p.m. (CT)  |
| Oct. 16-17 | Single Adult Conference; FBC, Long Beach; 7-9 p.m. (SS)   |
|            | Baptist Young Women Retreat; Camp Garaywa; 5 p.m., 16th-12:30, 17th WMU                                 |

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# Missionaries gear up for '88 Seoul Olympics

SEOUL, South Korea (BP) — The 1988 Summer Olympics begin here next September. Marathon runner David Bishop is ready.

Bishop, a Southern Baptist missionary and an avid athlete, won't be competing in the Olympics. But he's leading other missionaries and Korean Baptists in a wide-ranging effort to provide ministries before and during the Games, scheduled Sept. 17-Oct. 2, 1988.

Bishop and his colleagues already are teaching English to staff members of the Seoul Olympic Organizing Committee. Next year they hope to work with the committee as guides and interpreters during the Olympics. They also hope to operate a Christian hospitality center for foreign visitors near the Olympic athletes' village or the main stadium in Seoul.

About 25 Southern Baptist missionaries have participated in the English teaching clinics for Korean Olympic committee staffers, which

began early this year. Most of the Koreans have studied English before but are sharpening their conversational skills as they prepare for the 250,000 foreigners expected during the Games.

*"It's sort of a lifestyle witness opportunity."*

"It's sort of a lifestyle witness opportunity with the people who are planning to put on the Olympics, some people who are very influential in the country," said Bishop, a 37-year-old native of Greenville, S.C. "We've gained a trust level with them. I really believe they're going to call on us more and more for help as we get closer to the Olympics."

Park Seh Jik, president of the Seoul Olympic Organizing Committee, is an

By Erich Bridges

active Baptist layman and deacon.

In July the missionaries' "students" staged an English drama before about 2,500 Olympic workers and officials. "We coached them in the English pronunciations and so forth," Bishop said.

The drama was written to simulate situations they will encounter during the Olympics, like airport welcoming committees and checking in at the athletes' village. President Park of the organizing committee and other ranking officials were there and seemed impressed, Bishop reported. They gave the Korea Baptist Mission a letter of appreciation for their efforts.

Koreans view the Olympics as an historic opportunity to show the international community that South Korea has emerged as a world-class nation.

They've spent several billion dollars preparing for the Games. Officials, politicians and most citizens seem determined to make the event a spectacular success, despite the current political turmoil and North Korea's continuing threats and demands for

co-host status.

"The student demonstrators, the political parties, labor — they all recognize that the Olympics have to be held here," Bishop said. "Nobody wants to hurt that possibility."

*"They're determined to make visitors feel at home."*

They're also determined to make visitors feel at home. Everyone from taxi drivers to executives is studying English and other languages to make it easier for foreigners in Seoul. As in any Olympics — and especially on the volatile peninsula — security is the first priority. But close behind is communication.

Many of the missionaries who have taught English to Olympic workers already have volunteered all their time during the two weeks of the

Olympics to provide language skills or other services as needed. Others will work at the proposed Christian hospitality center if the right site can be obtained.

At the center, Bishop reported, ministries will include "just your basic things — distribution of tracts, offering crisis assistance, maybe helping with food and doing what we're doing in Jesus' name."

Korean Baptist churches and associations also are participating in sports-related ministries and evangelistic rallies. The rallies usually feature Korean Christian athletes, including gold medal winners from last year's Asian Games. They demonstrate their skills, hold sports clinics or exhibitions and give their Christian testimonies.

"The emphasis is that it's exciting to be an athlete, it's exciting to be involved in sports, but it's not as exciting as the relationship with Christ," Bishop said.

Erich Bridges writes for the FMB.

## Peace Report 'not creedal,' Committee chairman says

Dan Martin

NASHVILLE (BP) — The Southern Baptist Convention Peace Committee "did not draft a creedal statement," nor is it a "watchdog," Charles Fuller told members of the SBC Executive Committee during their September meeting.

Fuller, pastor of First Church, Roanoke, Va., and chairman of the 22-member group that has studied the SBC controversy, reported to the Executive Committee on how the committee plans to go about its new role and responsibility.

In addition to hearing Fuller's report, members of the Executive Committee also acted on two other matters relating to the group:

— Adopted a report responding to the convention on the theological stance of the 19 employees of the Executive Committee that is the most specific response yet adopted by entities of the SBC that have taken action on the report. The action also gives the strictest instructions to current employees of any of the entities that have responded.

— Named Perry R. Sanders, pastor of First Church, Lafayette, La., to replace W. Winfred Moore, pastor of First Church, Amarillo, Texas, who resigned after the report was adopted in St. Louis in protest of continuation of the committee to monitor the responses of the agencies, and appointed David Maddox, a Fullerton, Calif., land developer and immediate past chairman of the Executive Committee, to replace William O. Crews, who resigned because he has become president of Golden Gate Seminary in Mill Valley, Calif.

He said the committee "expects to maintain the lowest profile possible prior to the annual convention (in San Antonio). We feel the responsibility for our report is now in the hands of the convention which adopted it, through the trustees of its entities. We firmly

believe in the trustee process and now that process is to be honored and given its opportunity to function.

"We intend to magnify the trustee process and wait upon the emergence of its leadership," he added, saying the Peace Committee probably will meet sometime between April 25-29, 1988, dependent upon the availability of the Peace Committee members, the agency and institution presidents and the trustee chairpersons of those agencies and institutions.

Fuller said the date will allow all of the national entities of the SBC to have met and had time to prepare "a written report . . . to be sent in advance . . . regarding the progress and process of facilitating the recommendations the convention has adopted."

Said Fuller, "We are not to be a watchdog committee, and it is our intent to keep our spirit above that plane," he said, adding the "interest of peace would not be served but rather might be threatened if the assignment of observing responses to the report were given to a new committee or to the Executive Committee or given to no one, opening an arena of self-appointment to anyone and everyone who wished to draft an unofficial evaluation for the convention to debate."

The chairman also told the Executive Committee the Peace Committee "gave equal importance to all sections of the report. Such was clearly stated by the chairman when he told the convention messengers that the report section was foundational to the recommendation section. That . . . was the unanimous conclusion of the committee."

Fuller continued: "With immediate respect to that segment of the findings section, listing four examples of what we concluded most Southern Baptists believe concerning the Baptist Faith

and Message statement on the Bible, it must again be pointed out, we did not draft a creedal statement.

We said the four statements on scriptural position were examples of dominant Southern Baptist belief. We did not intend them to become creedal. We said what we meant, not what some have said we meant."

The four statements, included in the report, say the Peace Committee "found that most Southern Baptists see truth without any mixture of error for its matter," as meaning, for example, that:

"1. They believe in direct creation of mankind and therefore they believe Adam and Eve were real persons. 2. They believe the named authors did indeed write the biblical books attributed to them by those books. 3.

They believe the miracles described in Scripture did indeed occur as supernatural events in history. 4. They believe the historical narratives given by biblical authors are indeed accurate and reliable as given by those authors."

Fuller said that although "one section specifically pertains to seminary administrators and faculty members, the general thrust of the recommendation, regarding the building of future staffs, applies to all Southern Baptist agencies and entities."

That recommendation, he pointed out, "put the emphasis upon the building of future staffs and faculties. The committee has repeatedly said, within its deliberations, and openly, we do not believe the solution to our controversy is to be found in the wholesale dismissal of existing staffs and faculties."

"Those who serve, teach and work within the guidelines of the Baptist Faith and Message, in our view, are secure and should continue to be. If they do not serve, or have not served,

(Continued on page 10)



## 80th Anniversary TEMPLE Baptist Church

Hattiesburg, Mississippi

Share in the Celebration

Sunday, October 11, 1987

8:30 a.m. - Worship with:

Rev. L. Graham Smith

Dr. Kermit McGregor

9:30 a.m. - Bible Study

11:00 a.m. - Worship with:

Rev. L. Graham Smith

Dr. Harry L. Lucenay

12:15 p.m. - Dinner on the Grounds

1:30 p.m. - Old Fashioned Sing

Special Guest:

Miss Kim McGuffee

former Miss Mississippi

Dr. Harry L. Lucenay, Pastor

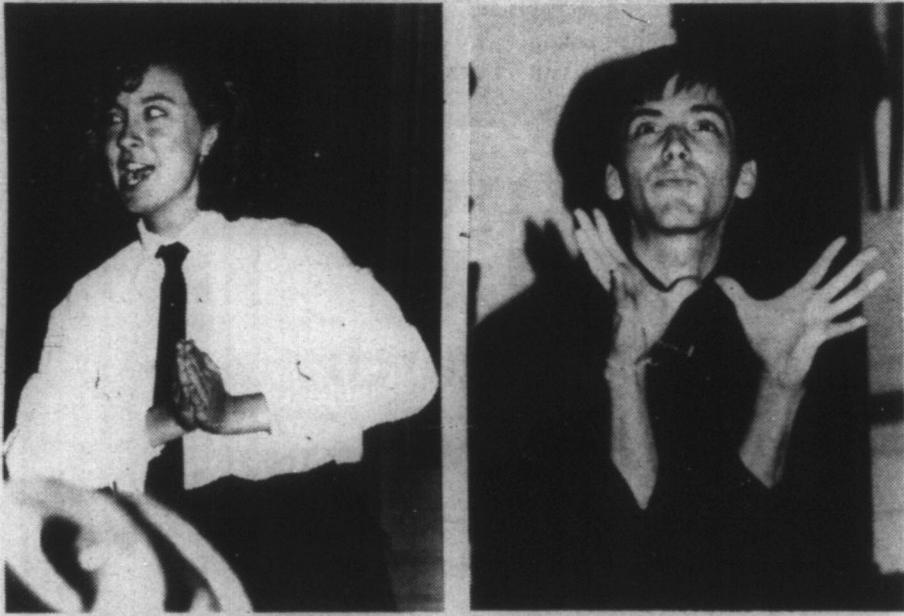
# Baptist Student Convention



Pictured is a group of student missionaries who served this past summer. From left they are Wade Fulgham of MC, who served in the Philippines; Marty Williams of MSU who served in Israel; Lisa Batson of Pearl River Junior College who served at Lake Tahoe, Calif.; and Melanie Buntny of Ole Miss who served in Nevada. Said Wade of his experiences, "Most of the work I saw God do this summer was in me. I learned relationships with people are more valuable than anything . . . I learned to live on less and be more patient." Added Marty, "You have to give, but you get so much more in return."



A group from MC sings during the theme interpretation.



A group from Mississippi College performed a theme interpretation for the convention directed by Marshall Walker of the Sunday School Board. BSU director Weaver McCracken was host. At left Martha Simpson of Memphis was Simon who left the church unchanged by God. At right Randy Youngblood of Meadville was the devil who was defeated at the cross.

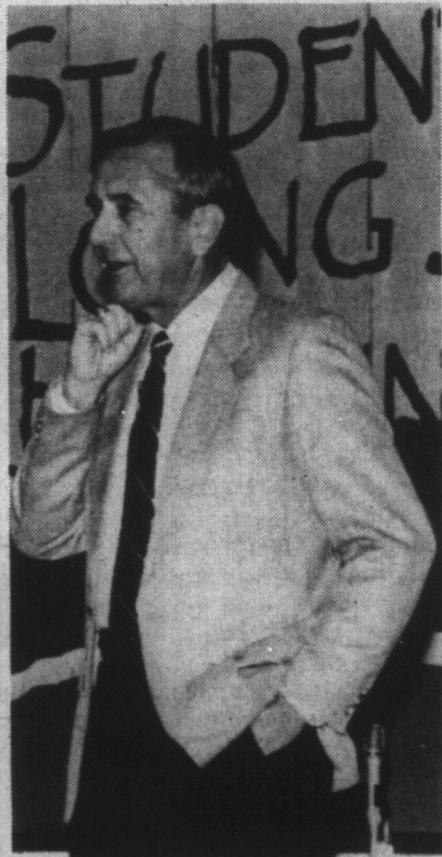
Tim Nicholas photos



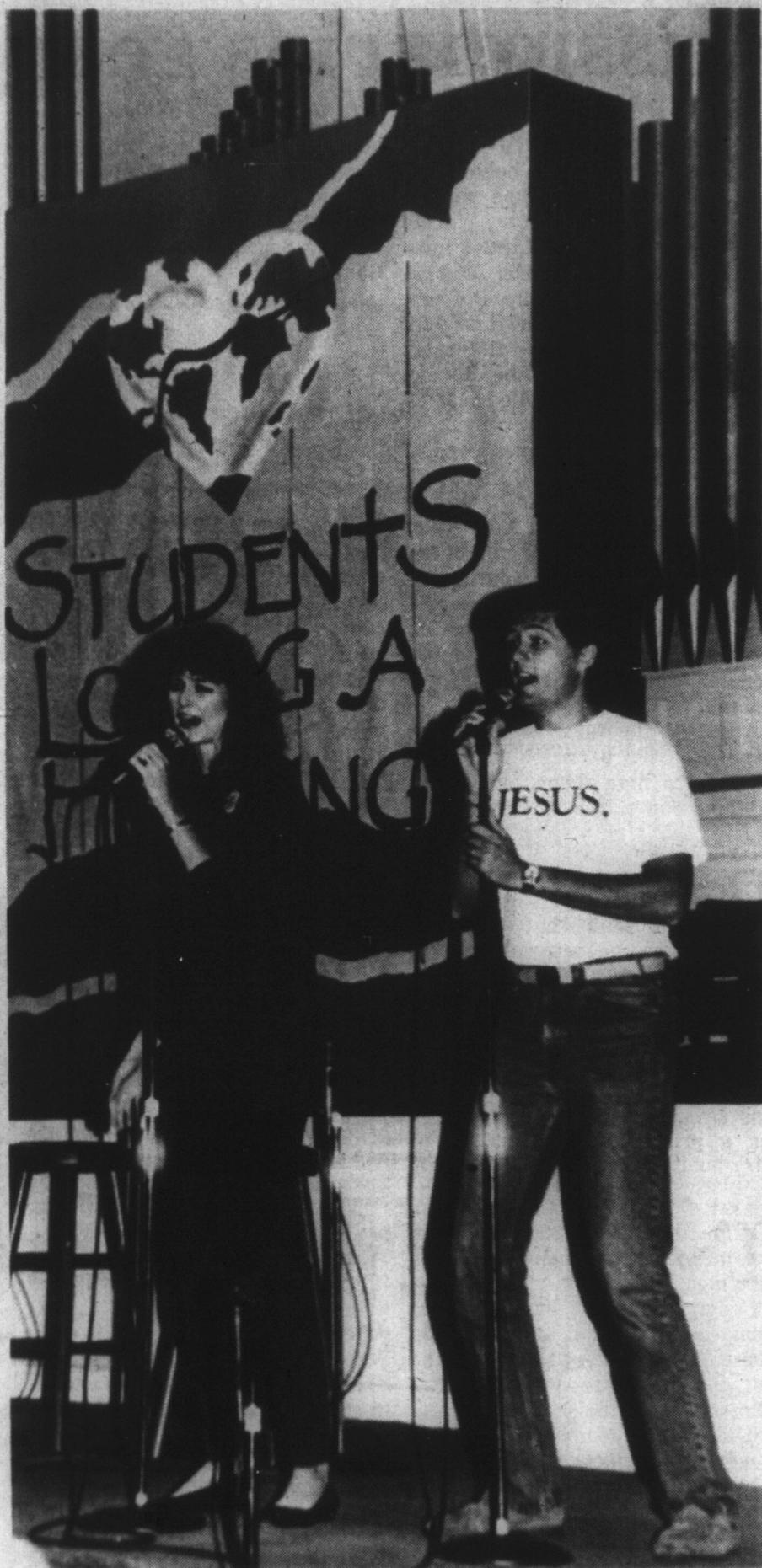
Living Waters of Northwest Junior College performs.

Mississippi Baptist college students meeting in Jackson voted to support up to approximately 80 of their fellow students in student missions and to support them with a 1988 budget of \$88,000. The money will be raised by the students themselves.

The annual Baptist Student Convention, which met at Broadmoor Church, Jackson, voted to support Mississippi students in 13 foreign positions, two in Canada, and 35 in the States, plus a number of other unassigned slots from the Foreign and Home Mission Boards.



Frank Pollard, pastor of First Church, Jackson, told the students, "Anything God wants you to do, and dream God puts in your heart . . . my friend, you can do it." He spoke of the "80-year-old sheepherder who didn't even own the sheep . . . (who) became one of the greatest leaders of all times." He added that whatever is ahead, "You can do it, when you are awake to the fact God can use you."



Mack and Shayla Blake of Ruston, La., lead the singing at the BSU convention.

Tim Nicholas photos



Chester Swor of Jackson speaks with Ron Swindall of Jones County Junior College. Swor was closing speaker for the BSU convention. He told students that to be good witnesses, they need to be joyously convinced Christ is the answer on the basis of your life and mine, be concerned about our friends who don't know Jesus, be consistent in our own living, and be clean in our living.

# Faces And Places

by anne washburn mcwilliams

## Melissa Odom of Crossgates

Thanksgiving Day will be here sooner than you think. Imagine having 30 people around your table for lunch! That's what Melissa Odom did last year. Her husband is pastor of Crossgates Baptist Church near Brandon; the two of them invited church members who either had no family or who could not gather with their families for the holiday meal. I've always thought that would be a wonderful thing to do, but never quite have gotten the courage.

That Thanksgiving afternoon was cold and bleak, but Melissa visited the women's prison in Rankin County, where she is a volunteer chaplain (see related story on this page). "It was not easy. It was not something beautiful to do, and not something I wanted to do," she told me later, "but I went because I felt the Lord wanted me to go." At the prison, she talked that day with a woman who had been a prostitute. The woman prayed to receive Christ as her Savior.

About being a volunteer chaplain, Melissa says, "I never would have chosen a prison as my place of ministry, but it is where I feel the Lord

is sending me."

In an entirely different category of work, Melissa Ward Odom is a writer of children's books. Marjorie Kelly had told me that Melissa's *A Medal for Murphy* has made a hit across the nation, so when I was in the Baptist Book Store one day, I bought a copy. It's a beautiful book, published by Pelican and illustrated by James Rice, one of America's leading illustrators of juvenile fiction. Since it's about a dog, the story is right down my alley. Murphy, who begins as nobody's dog, winds up as the town hero! Two children in the book are named for Melissa's children, Aaron and Rebecca.

"I always liked to write," she said. She's written poetry, and a weekly humorous column for the Jackson Daily News and Clarion-Ledger. In December, another of her children's books is coming out: *No Regard Beauregard and the Golden Rule*.

At 12 Thorngate Drive, Crossgates, Aaron answered the doorbell, and then with a smile and handclasp Melissa made me fell immediately welcome. We sank down on a couch, striped in pale pastels. Double front

doors (flanked by windows) on one side of us, and a whole wall of windows on the other side let in lots of light. Chloe, the family poodle, greeted me and then returned to her perch on the back of one of the rose velvet chairs by the window. It's a cheerful room; I liked it.

"My greatest blessing is having a godly husband," she declared. "My life is wrapped up in ministering together with him." They met in Mississippi College; he's been pastor at Crossgates for six years. She plays the piano, and the two of them sing together. At church she teaches the children's choirs and a women's Bible study.

Melissa was born in the Canal Zone and became a naturalized citizen of the United States when she was 16. Davis was born in Germany while his dad (from Wiggins) was in the military service.

While she was a member of the Continental Singers, she listened to her roommate, a Mississippian, talk about Mississippi College so much that she decided to go there. And then she met Davis Odom. "He was the wildest one at Mississippi College his first two



Melissa Odom

years," she said, but just before she met him he had been converted. "The Holy Spirit changed him completely, a dramatic change," she went on. "The Lord knew we needed each other, and so he put us together at the right time. If I had met him previously I would not have dated him. My mother would have wanted me to date 'Mr. BSU'."

Last week she attended her mother's wedding in Florida. Some time ago her dad had died of cancer, and her mother married again. Her one sister, Debbie Ward, lives in Brandon.

Melissa also likes to speak. "I'll speak anywhere!" she said. On the subject of "How We Can Witness as Wives and Mothers," she has spoken at a prison conference, at a Van

Winkle prayer retreat, and at Callaway Gardens for an adult choir conference. Next summer she will speak at the Christian Booksellers Convention in Dallas.

While her husband was in New Orleans Seminary, she taught school, and is still a substitute teacher. One year the Odoms did mission work in Guatemala.

I learned that Melissa is a good listener, as a volunteer chaplain should be. Her blue eyes register an attitude of caring. She is attractive and dynamic. I soon dropped the role of interviewer and felt that we had become friends. Before I left, she asked, "May we pray together?" and I appreciated that. I could understand why no prisoner she has asked "May I pray with you?" has ever said no.

## "I've never met a prisoner who would not let me pray with her"

By Anne McWilliams

"I don't know a single person anywhere who cares about me at all," the prisoner said. "I don't even know where my parents are." She had betrayed them, and she felt that they no longer cared for her. For three weeks after admission to the Rankin County correctional facility, she had been in maximum security.

Home to her was a bare cell, no television, no books, little room for personal belongings. She could receive one small package a month, inspected before it was delivered.

"I don't know anyone who cares about me at all." That's what she told Melissa Odom and her partner when they came to visit her. As volunteer chaplains, the two listened as she talked, and they prayed with her.

Later Melissa said, "I have never met anyone in this prison who would not let me pray with them, no matter if it were outside in some recreation area, or inside a cell, or wherever I met them." Melissa is wife of Davis Odom, pastor of Crossgates Baptist Church near Brandon. That day another woman from Crossgates Church was her partner.

As volunteer chaplain, Melissa goes at least twice a week to the prison in Rankin County, and sometimes more often. At Christmas she delivered cakes to prisoners. She and other volunteers from Crossgates Church give their time in this ministry. Bever-

ly Miller goes every day and has "sort of adopted" some of the prisoners as her own.

The facility houses mostly women, though there are about 300 men, some of whose skills, such as cooking and bartering, are used to help run the prison.

For the church, this ministry began about a year and a half ago, when Wendy Hatcher, prison chaplain, asked if prisoners, black and white men, could be baptized there, and they said yes. Afterward, when some of the men who had been baptized got out of prison and moved to a halfway house, they returned to Crossgates to thank the members for what the church had meant to them. This beginning brought the needs of prisoners to the congregation's attention.

Groups from the church have held services at the correctional facility; professions of faith have been registered.

"Some call this jailhouse religion," Melissa said. "For some it is. But for others it is real. They are ready to make decisions. Some of the prisoners were reared in Christian homes and rebelled. Those who do make decisions need disciplining. They need someone to help them grow spiritually."

The building where she visits has 54 women imprisoned in it, two of them on Death Row. "Some are hardened and bitter, like you see in the movies

and on TV. One woman, 68, committed murder. But many are normal people, just like those you meet every day, old and young. This is a whole mission field. They are people who are hurting."

She and a partner, who enter the prison together, usually talk with two prisoners at the time. They take Baptist literature, and assist in Bible study, as well as offering friendship and a listening ear.

Though she has taken books, some can't read and some are not interested in reading. They laugh at her selections, such as C. S. Lewis.

Some guards and other prison employees have asked, "Why do you want to come here?" They can't understand why she is interested in the welfare of the prisoners. So, she said, she has found herself sometimes witnessing to and praying with this group also.

"I never would have chosen this as my ministry, but it is where I feel the Lord is sending me," she said. (See "Faces and Places" for more about Melissa Odom.) "If you offer your friendship and caring to a prisoner, it can't be just a one-time visit, a temporary offer. If you show you really care, it must be a real, continuing thing, something they know they can trust. After they give you their trust, you can't let them down."

## Conservatives sweep CLC office election

NASHVILLE (BP) — Conservatives swept the election of the new officers of the Southern Baptist Christian Life Commission, turning down nominations of three persons who supported CLC Executive Director N. Larry Baker.

Elected were Fred Lackey, pastor of First Church, Athens, Ala., chairman; Joe Atchison, director of missions in Rogers, Ark., vice chairman, and Rudolph Yakym Jr., a stockbroker from South Bend, Ill., secretary.

All three of those elected were supporters of an attempt to dismiss Baker, who had been hired in January 1987, on a 16-13 vote. All three were nominated from the floor, also by persons who had supported the firing attempt.

The nominating committee of Don Blanton, an engineer from Bel Air, Md., Larrey Noia, a minister of music and school administrator from Fountain Valley, Calif., and Jerry Berl Hopkins, pastor of Reidland Church, Paducah, Ky., nominated three persons who opposed the effort to fire Baker.

The members of the nominating committee also were on record supporting Baker. Nominated, but not elected, were Coy Privette, director of

the Christian Action League of North Carolina, Raleigh, N.C., for chairman; Carl Garrett, pastor of Emmanuel Church, Overland Park, Kan., vice chairman, and Virginia Hendricks, a homemaker from Glorieta, N.M., chairman.

Privette, who had been vice chairman who by tradition moves up to the chairmanship, had told the commissioners he voted against Baker in January, but had made a mistake. He said he was supporting Baker against the ouster attempt. Garrett also was opposed to the dismissal effort, saying it was "not Baptist."

While Hendricks did not speak during the debate over Baker's firing, she had been a member of the search committee which selected Baker for presentation in January.

While no mention was made of the positions commissioners had taken in reference to the effort to oust Baker by the nominators, one commissioner — Charles Wade, pastor of First Church, Arlington, Texas, and chairman of the search committee which presented Baker — did plead that the officers represent "the balance of the board" and urged the election of Garrett as vice chairman to "give him at (Continued on page 5)



# Letters to the editor

**Letters to the editor** must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld.

## The Bork confirmation

**Editor:**

I am deeply concerned over the present Senate hearings regarding Judge Robert Bork's confirmation to the Supreme Court. It appears that liberal and left-wing organizations such as the National Organization of Women and People for the American Way are mounting a full-scale attack against President Reagan's nomination of Judge Bork. In fact, Kate Michelman, executive director of the National Abortion Rights Action League stated, "We're going to wage all-out frontal assault" on Bork.

It cannot be too strongly stated that Judge Bork is uniquely qualified to serve on the Supreme Court. He is a distinguished constitutional scholar and has served since 1981 as a judge on the nation's second most powerful court, the U.S. Court of Appeals of the District of Columbia. Interestingly and ironically enough, the Senate unanimously confirmed Bork to this position.

Something that concerns me equally as much, if not more so, is the apparent complacency of many Mississippi Baptists toward this most critical issue. Many of us seem to have the all-too-long-held attitude, "I'm only one person; what can I do?" That is precisely the point, one person can do a great deal! At the very least, he can write our senators, Stennis and Cochran, and urge their support of the confirmation of Judge Bork. In addition, he can encourage others to do the same. We, as conscientious Christians and concerned citizens, simply cannot leave the debate of this issue to agencies such as the Christian Life Commission, though they represent us very well. If Judge Bork is to be confirmed by the Senate, it will be because individuals at the grassroots level determine they will make an effort to let their voice and opinions be known.

We as Mississippi Baptists need an awakening of conscience. Too long has the voice of anti-Christian organizations been allowed to swing the axe of influence upon our political bodies. It's time NOW that we as Christians and Baptists take a stand. Tomorrow may, quite literally, be too late.

Paul Chaney  
Meridian

This letter arrived after I had left for the SBC Executive Committee meeting in Nashville and thus did not get in last week's issue of the BAPTIST RECORD. I felt that the comments of the letter should be available to our readers regardless of the status of the confirmation hearings. — Editor

## Bible reading

**Editor:**

I believe a lot of people are "short changing" themselves! They apparently are not getting full enjoyment out of life. I could be wrong, but every person must decide for himself. For instance, there is a lot of good

reading material in the Bible. Reading does not cost anything but can bring hours of pleasure and enjoyment! The Gospel of John and Paul's letters to various churches have excellent biblical history of events and personalities. Even the books of the Old Testament have interesting historical data. The great personalities of the Bible have on occasion changed the course of history!

The Bible is not necessarily a difficult book to understand. The more you read the Bible, the more interesting is the reading! College courses and Sunday School classes offer "studies" in the Bible. This is literature at its best.

The Bible answers the questions: (a) Who is Jehovah God?, (b) Why am I here on earth?, and (c) Where will my eternal spirit go after my physical death? (Remember the REALITY: Someday, we will all die.)

Have a happy day!  
R. S. Leigh  
Jackson

## The PAC intent

**Editor:**

Much has been said of how no seven people on the Public Affairs Committee should try and speak for all 14 million Southern Baptists. From statements of those who voted in favor of Judge Robert Bork's confirmation I did not see any of them as saying that they were trying to speak for all Southern Baptists but only that they were speaking for themselves. Their actions may have been somewhat without precedent, but just because something is without precedent does not automatically mean that it is wrong.

Also it is interesting that whenever something of this nature occurs that many will holler loud and long about how this violates our "Baptist Traditions!" I may be mistaken, but I have always thought that the denomination that has its headquarters in the Vatican City is the one that puts so much emphasis on "Church Traditions." It seems that there was a thing called the Reformation in which many people broke away from the denomination that let "traditions" become more binding than the Bible. These people who are always poor-mouthing because they are afraid that Baptists today don't understand our "traditions" should understand that the only tradition that I hold to and that many other Baptists hold to is the tradition that says that the Bible is to be our only guide and not the traditions of men.

Another interesting thing that has been much repeated is that the PAC should not have taken a stand on this issue because it might jeopardize our tax-exempt status as Southern Baptists. First, I believe that it is fairly obvious that their actions will not jeopardize our tax-exempt status. If Southern Baptists had their tax-exempt status removed because of the actions of seven people on the PAC, then the tax-exempt status of many, many other non-profit religious and secular groups would also have to be

removed. Secondly, I must say that it is a sad day when we as Christians do not have any more conviction about us than to be more concerned about whether we violate our tax-exempt status than if we violate our consciences by not speaking out about our Christian convictions.

David Allen, pastor,  
Shuqualak Baptist Church

I certainly agree with you in all instances except for judging the intent of the seven members of the Public Affairs Committee. If the men had intended to convey only their individual convictions, they would have written seven individual letters. But they took an official vote in an official meeting of a Southern Baptist organization. They intended to do just what they did, and that was to put that organization on record as supporting the Bork confirmation. But, of course, as you know, in reality that was only the seven men supporting the confirmation because among Southern Baptists no group can speak for the rest of us. — Editor

## HMB policies

**Editor:**

I agree with Mr. Lonnie Stewart's letter in the Thursday, Sept. 24, edition of the Baptist Record. If the Home Mission Board restricts the appointment of divorced persons and those who believe in speaking in tongues, then we are going to lose some of our best and most dedicated missionary personnel. These people in the mission field are already confronted by a vast job, which is to spread the word of God; and it seems that the Home Mission Board should want to help in every way possible instead of forming a type of inquisition into rooting out every rumor of a divorce or even that of speaking in tongues which some people evidently find so objectionable.

Thank you for letting me give my opinion on this matter.  
William G. Barron  
East Fork

## Help from Scott County

**Editor:**

We, at Eastside Baptist Church, Great Bend, Kansas, would like to bring to your attention some outstanding mission work that has been done by the Scott County Baptist Association through the leadership of your director of missions, Holmes Carlisle, and Wyatt Measells, moderator at the time, and continued through the present moderator, John Sharp, and the Scott County Baptist Association.

Money was raised for materials to build our church here in Great Bend. We are in a community of from 7,000 to 9,000 low to medium income families, averaging in ages from 18 years to 49 years, and one hundred city square blocks with no church of any faith. Today we proudly can show a beautiful church that can seat 180 people.

Our sponsoring church, First Southern Baptist, Dole Smith, pastor, gave the ground and some financial

(Continued on page 11)

## Mississippi College will sponsor "Youth Night at the Stadium"

verge on Mississippi College, Saturday, Oct. 10, for the first "Youth Night at the Stadium" sponsored by the Office of Admissions.

The program will center around the Choctaw vs. Jacksonville State University football game set to kickoff at 7 p.m. in Robinson-Hale Stadium. Participants will be admitted to the Gulf South Conference football game for just \$2.

## "Report not creedal," says committee chairman

(Continued from page 7)  
within the guidelines . . . they should be answerable to the trustees of the entity they serve whether a Peace Committee had ever existed or not," he said.

In its official response to the report, the Executive Committee adopted, without dissenting vote, a statement which assures the convention "that the professional staff of the Executive Committee over the years has accepted the Baptist Faith and Message as adopted in 1963 as a whole and specifically that portion which addresses the Scriptures . . . ."

The response also requests "the chairman and the president/treasurer of the Executive Committee to meet with the SBC Peace Committee as scheduled and report to them that the staff of the Executive Committee continues to demonstrate strong commitment to the Bible and accepts, without reservation, the entirety of the Baptist Faith and Message, with the illustrations given in the Peace Committee report of the prevailing views of Southern Baptists."

"We further pledge ourselves and instruct the employees of the Executive Committee to abide by and support the SBC Peace Committee report in both its spirit and in the letter of its recommendations."

During the discussion in subcommittee, members, by a one-vote margin, inserted the reference to illustrations and the final sentence, putting the Executive Committee on record as adopting the most specific interpretation of the Peace Committee report and most strict instruction to any of the agencies which have acted on the document.

The Executive Committee, without debate or opposing vote, also elected Sanders and Maddox to fill the vacancies on the Peace Committee.

While there was no discussion in the plenary session, the replacement of the members generated discussion in the administrative and convention arrangements subcommittee.

The officers of the Peace Committee had recommended Maddox and

## Revival Dates

First, Yazoo City; Oct. 11-14; 11 a.m. and 7 p.m.; Oct. 11, John G. McCall, faculty, Mississippi College; Oct. 12, Frank Pollard, Jackson; Oct. 13, Gordon H. Sansing, Vicksburg; Oct. 14, Al Finch, Greenwood; Tommy and Carol Joy (Yates) Sparkman, Parkway, Jackson, music; James F. Yates, pastor.

Peter Rhea Jones, pastor of First Church, Decatur, Ga., as replacements.

Maddox was elected without opposition, but one member opposed Jones' election to the group.

Jones subsequently was not nominated, but Sanders, Ralph Smith, pastor of Hyde Park Church, Austin, Texas, and Mrs. Owen Cooper of Yazoo City, Miss., wife of the late former president of the SBC, were nominated.

After a first vote eliminated Mrs. Cooper from consideration, subcommittee members nominated Sanders on a divided vote.

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# Executive Committee will study staff ecumenical participation

(Continued from page 3)  
meaningful dialogue," he said.

In other matters, committee members:

Expressed opposition to "the practice of hotels and motels which offer sexually explicit in-room movies to their guests." The measure was approved in response to a motion presented at the SBC annual meeting this summer in St. Louis that requested leadership in "a nationwide boycott of Holiday Inns, Inc., because of their involvement in the pornography industry."

Members of a subcommittee that studied the issue learned Holiday Inn was not named in the statement because of the potential for a lawsuit, since not all Holiday Inn facilities offer sexually explicit movies. However, the EC statement also affirmed the "Resolution on Pornography" that was passed at the St. Louis meeting that said the "Holiday Inn chain is the largest offender" of offering in-room sexually explicit movies.

Authorized Bennett, in his capacity as EC president and treasurer, to take the "Crowder lawsuit" to the U.S. Supreme Court, if necessary. The suit was filed Dec. 5, 1985, by four messengers to the 1985 SBC annual meeting who said their rights had been violated by rulings made concerning the election of the 1986 Committee on Boards, Commissions and Standing Committees.

U.S. District Judge Robert Hall decided in favor of the SBC and the Executive Committee May 5, 1986, in the U.S. District Court for the Northern District of Georgia. The plaintiffs — Robert S. and Julia Crowder of Birmingham, Ala.; Henry Cooper of Windsor, Mo.; and H. Allen McCartney of Vero Beach, Fla. — have appealed to the 11th U.S. Court of Appeals, where oral arguments were made May 27.

Bennett reported the committee has spent about \$185,000 on the case.

Voted to print the 1987 SBC Christian Life Commission minority report to the convention's annual meeting in the 1988 SBC Annual. The action followed an SBC motion that the minority report — made by 12 of 31 CLC commissioners — be printed in the 1987 SBC Annual.

However, the minority report was not included in the 1987 book "because the copy for the Annual was sent to press prior to the regular meeting of the Executive Committee." SBC Recording Secretary Martin Bradley of Nashville reported he noted the minority report among the proceedings of the 1987 SBC meeting: "I

attempted to maintain consistency in the way the business matter was reported . . . I picked up what I believed to be the essence of the report."

Arguing in favor of including the text of the report in the next Annual, SBC President Adrian P. Rogers of Memphis, Tenn., said: "The convention did vote to hear the minority report. It did happen. This needs to be a matter of record."

Proposed a bylaw revision regarding the SBC parliamentarian. The current bylaw 11, "Parliamentary Authority," merely notes "Robert's Rules of Order" (latest revised edition) is the SBC parliamentary authority.

The proposed revision renames the bylaw "Parliamentary Authority and Parliamentarians." It states, "The convention president, in conference with the vice presidents, shall select a chief parliamentarian and assistant parliamentarians, as necessary, to advise the presiding officers of the convention on matters of parliamentary procedure."

Asked the administrative and convention arrangements subcommittee to re-examine its request to amend the policy on exhibits at SBC annual meetings to allow exemptions for non-affiliated but predominantly Southern Baptist seminaries. The original request would have allowed Luther Rice Seminary, Criswell Center for Biblical Studies, and Mid-America Seminary to operate exhibit booths at SBC annual meetings.

But EC members voted 40-20 to send the request back to committee for further study. Included in that measure was a proviso ensuring those three schools exhibit space at the 1988 SBC annual meeting, if the policy change is approved. The proviso was offered because the exhibit reservation's November deadline comes before the next EC meeting in February.

Two SBC agency heads spoke against a policy change. Arthur Walker of the Education Commission cited a potential for lawsuits by potential exhibitors who might be turned down. Lloyd Elder of the Sunday School Board said the "larger issue" is a question of whether the SBC is going to take a societal or convention approach to its work. He also warned a change would mean the convention would be "inundated by 30 publishers" who also would want exhibit space.

EC member Paul Pressler, a Houston judge, countered that lawsuits, a societal approach, and other publishers "have nothing to do with the issue."

The issue is three schools' right to have a booth at the Southern Baptist Convention.

Accepted a report from the EC public relations workgroup that the seven-member panel "is studying the Baptist Press news releases from April 1, 1987 to Feb. 1, 1988, to determine balance in the news releases." Workgroup Chairman Julian Motley, pastor from Durham, N.C., said the intention of the study "is not to imply any imbalance but to address a concern held by many Southern Baptists."

In another move related to the denominational news service, EC members responded to an SBC motion calling for a new study of the Baptist Press structure. Their recommendation noted "conclusions derived from a study of the structure of Baptist Press in 1982 are still considered valid, and . . . an additional study should not be made."

EC members also approved a motion instructing the Baptist Press staff to send members all Baptist Press releases.

Heard a challenge from SBC President Rogers urging Southern Baptists to end their bitterness toward one another. The pastor of Bellevue Church, Memphis, said he perceives bitterness as a "very real problem in Southern Baptist life" in the wake of the convention's theological/political struggle.

He called for Southern Baptists to remove bitterness through repentance. He also urged them to hold true to their convictions: "Let's contend for what we believe. Let's be strong. Let's be courageous. But God forbid that we have any bitterness or hostility. God cannot bless us if we do."

Also contributing to this article were Dan Martin of the Baptist Press central office, Lonnie Wilkey of the Education Commission, and Karen Benson of the Woman's Missionary Union.

## College names

(Continued from page 4)  
arranged my plans and disappointed my hopes for better plans and wiser hopes. I thank God so often now for his wise ministry through what had appeared to be frustrating disappointments."

Swor, a 1929 graduate of Mississippi College and recognized as Alumnus of the Year in 1967, has made frequent visits to the campus for convocations and counseling sessions. His love for the institution has been long standing.

case. Insisting that the state constitution prohibits the lottery commission from joining or participating in a multi-state lottery, the suit notes the term "Missouri State Lottery" is used eight times and the term "state lottery" is used 11 times in the constitution. "The term 'multi-state lottery,'" Tichenor's argument continues, "is totally absent from the Missouri Constitution."

Thursday, October 8, 1987

# Appellate Court rules . . .

(Continued from page 3)  
sidered in such a civil suit.

"Finally, appellants' interest in obtaining a civil court forum is insubstantial," the decision says. It points out the plaintiffs "received a hearing and decision on their claims" before the Executive Committee, which the court terms "the highest SBC tribunal."

"Moreover, appellants have made no allegation of fraud or collusion," the statement adds.

The plaintiffs have 20 days from the

time the appeals court delivered its decision to apply for a rehearing of the case before that court. The next step up the judicial ladder is the U.S. Supreme Court.

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## Help from Scott County

(Continued from page 10)

support for one year. Our state convention paid rent and utilities on a small community wash house to begin in; and church builders from Synder, Texas, supplied leaders, T. D. Upshaw; Department of Missions, labor; along with several others donating labor. Last, but not least, donations of labor and money from our own group here did what they could.

After several attempts over these past 20 years to no avail, through Brother Carlisle, T. D. Upshaw and others, we have a lovely church. Our Sunday School enrollment is 60. We had 41 in Sunday School and 56 in preaching service and one decision last Sunday. With each one doing things together, much can be accomplished. My friends, this is missions.

We would like to express our sincere "thank you" to Brother Carlisle and the superior work that he and his associates have and are continuing to do.

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# Staff Changes

First Church, Hazlehurst has called Jeffrey Swedenburg as minister of education. He is moving from Tuscaloosa, Ala., and is a recent graduate of Southern Seminary.

Robert M. Hanvey is pastor.

Phil Mullens is the new pastor and Roland Dear is the new song leader at Gatesville Church, Crystal Springs.

James McNally has resigned as pastor of Singleton Church, Winston County.

Suzi Valentine has been called as youth director at First Church, Calhoun City. She will serve part time until the spring of 1988, and then will serve full time during the summer months.

## 'Garbage Pail Kids' trashed

NEW YORK, N.Y. (EP) — "Garbage Pail Kids," a cartoon show based on a series of gross bubble-gum cards marketed by Topps Chewing Gum, Inc., has been trashed by CBS television, days before it was to have aired on the network's new Saturday morning schedule. CBS spokesperson Janet Storm acknowledged that the program was targeted by "a variety of concerned pressure groups" but insisted that "the final decision was an internal one."

Storm explained, "Everyone had the best intentions to translate the cards into a program meeting our standards and fitting into our schedule, but it didn't work."

Donald Wildmon, the United Methodist minister who heads the National Federation for Decency (NFD), believes that his organization is the "variety of concerned pressure groups" cited by Storm. "To my knowledge no other group was involved in this," says Wildmon. "We got a lot of help from other people, we got a lot of support. But we were the only organization in the country that was putting any pressure on CBS directly like this."

The "Garbage Pail Kids" cards on which the program was based are controversial, and several stores have refused to sell the cards. The

cards feature ill or disfigured children, such as "Brenda Blender" who is shown being chopped to pieces in a bloody food processor. "These cards are sick," said Wildmon, in a letter to his supporters. "The fact that CBS is willing to endorse them via a Saturday morning cartoon series is even more sick. Finding sponsors for this sickness is creating problems for CBS."

The NFD urged its members to contact CBS protesting the program, and also contracted potential sponsors of "Garbage Pail Kids" to urge them to withdraw their support. Wildmon said RJR Nabisco, McDonald's and Binney & Smith (Crayola) told him they had no plans to sponsor the series, and CBS affiliates in Houston, Texas, and Columbus, Ohio, indicated they would not air the program.

Wildmon said the NFD's efforts against the program have not been acknowledged by CBS. "They never would," he explains. "We'd die before they'd ever acknowledge anything like that."

Still, Wildmon is pleased that the campaign against "Garbage Pail Kids" was successful. "To my knowledge this is the first time that a network has canceled a program before it's aired because of response from the public. I think it's a great victory for America's children."

## Revival Dates

**Walker Hill, Brandon:** Oct. 11-14; services, 11 a.m., 7 p.m. Sunday and 7:30 p.m. Mon.-Wed., Bobby Williamson, pastor, Park Place, Brandon, evangelist; Robert Sparks, music director, Puckett, music; Walker Hill is located seven miles south of Brandon, on Shell Oil Road; Bernard Nail, pastor.

**Macedonia Lauderdale:** Oct. 9-11; services, 7:30 p.m. Oct. 9, 10; 11 a.m., 7 p.m. Oct. 11; Kenneth Harrison, Byram, Jackson, evangelist; Danny Moss, pastor.

**Gatesville, Crystal Springs:** Oct. 18-21; Sunday, dinner on the grounds, no night service; Mon.-Wed., 7:30 p.m.; Curtis Roland, speaker.

**Pineview, Hattiesburg:** Oct. 11-16; Sunday services, 11 a.m. and 7 p.m., Sunday School, 9:45 a.m., pastor's class, 9:45; Mon.-Fri., 11 a.m. and 7

p.m.; Malcolm Pinion, pastor, Lakeside, Leland, evangelist; Pineview is located at the north end of Paul B. Johnson State Park; Paul Blanchard, pastor.

**Pine Crest, Plantation Shores, Florence:** Oct. 11-16; 7 p.m.; Ed McDaniel, speaker; Don Williams, pastor.

**Corinth, Heidelberg:** Oct. 11-16; Sunday, 7:30 p.m.; Mon.-Fri., 7 p.m.; Clifford Lazenby, Spring Hill, Poplarville, evangelist; McKay Pearce, Corinth, Purvis, music director; Johnny Harold Breazeale, pastor.

**LeMoyne Boulevard, North Biloxi:** Oct. 11-14; Danny Lafferty, evangelist; Tony Shoemaker, music; services, 8:30 a.m. and 11 a.m. Sunday and 7 p.m. each night; Bill Renick, pastor.

## Missionary's mother dies

Mrs. Velma Eddleman Whitten, 89, of Weir, died Sept. 27 at Clay County Medical Center in West Point. Services were held Sept. 29 at 10 a.m. at Weir Baptist Church, where Mrs. Whitten was a member.

Survivors include three sons, Paul Whitten of Anniston, Ala.; Charles Whitten of Jackson; and W. A. Whitten Jr. of McLean, Va.; two sisters, Mrs. Kate Mauldin of Wiggins and Mrs. Virgie Adams of West Point; one brother, Howard Eddleman of Patterson, La.; seven grandchildren; and 18 great-grandchildren.

Charles Whitten, who retired at the end of September as a missionary to Equatorial Guinea, may be addressed at 137 Melrose Drive, Jackson, Miss. 39211.

## Homecomings

**Mt. Pisgah (Tallahatchie):** Oct. 11, 99th anniversary; H. J. Barnes, former pastor, speaker; dinner on the grounds; worship and gospel singing in afternoon service; preparations will be made for 100th celebration; Aubrey Martin, pastor.

**Nola (Lawrence):** Oct. 11; Sunday school, 10 a.m.; morning service, 11 a.m.; Vance E. Windom Jr., pastor, Highland, Crystal Springs, guest speaker; dinner on the grounds, 12; special music after lunch, Union singers, Mrs. Van Windom, Mr. and Mrs. Carlton Brown, and Nola singers; Clayton Hart, pastor.

**Mt. Vernon (Leflore):** Oct. 11; worship services, 11 a.m.; guest speaker, Billy Bob Guest; lunch served at noon followed by special music in the afternoon; Larry McDaniel, pastor.

**New Good Hope, Pulaski:** Oct. 11; 10 a.m., Bob Smith, guest speaker; dinner in fellowship hall; afternoon song service featuring the Revelations will follow.

**Calvary, Braxton:** Oct. 11; 11 a.m., homecoming and dedication of new Sunday School annex, debt free; Sunday School goal is 150; Vance Dyess, first pastor, message; noon meal served in fellowship hall; H. J. Bennett, pastor.

**Holly Spring (Marion):** Oct. 11; Sunday School, 10 a.m.; worship service, 11 a.m.; Rickey Gray, former pastor, preaching; dinner on the grounds with singing in the afternoon; James L. Yates, pastor.

**Oak Grove (Holmes):** Oct. 11; services, 11 a.m.; dinner on the grounds, 12 noon; afternoon service, 1:30, featuring Oak Grove Gospel Singers, and Oak Grove Juniors; Maxwell Price, former pastor, now living in Mize, speaker; Gaze Hynum, pastor.

**Yellow Leaf, Oxford:** Oct. 11; Sunday School, 10 a.m., worship, 11 a.m. and 1:30 p.m.; James Allgood, former pastor, guest speaker; Clear Creek quartet, afternoon music guest; Marty Evans, pastor.

**First, Florence:** George E. Meadows, pastor; Oct. 11; Sunday School, 9:15 a.m.; L. C. Hoff, former pastor, preaching, 10:30 a.m.; dinner on the grounds, 11:30 a.m.; music service, 1 p.m.

## Senior Adult Corner



Senior Citizens of Grace Church, Philadelphia, were honored during the morning worship service. They received gifts from different classes and mission organizations. Pictured, left to right, are Joe and Mattie Renna, Annie Copeland, Addie White, Exie Breedlove, Necie Parker, Jo Creekmore, Mavis White, Flora Thomas, and Hubert Killen.

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Jan. 29	Sharing Ministry with Volunteers

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# Campers on Mission celebrate 10th year

By Anne McWilliams

Mississippi's Campers on Mission met for their fall rally September 25-27 at Askew's Landing near Edwards. During this tenth anniversary celebration, charter members reminisced about the first rally, and about some of their camping experiences since. A drama group, "Sunday Company," entertained them on Friday evening. John McBride and Scott Reed led seminars on Saturday morning services. Ralph Hinson, the newly elected president, led the Sunday morning service.

The group voted to begin holding five meetings a year — spring and fall meetings in the north of the state, spring and fall meetings in the south of the state, and one central rally.

Campers on Mission is a fellowship of Christian campers who wish to share their Christian faith "with a smile, a helping hand, a listening ear, a whispered prayer, a cup of coffee, a conversation."

Their logo is a fish within a star within a circle. The circle, which has neither beginning nor end, is symbolic of the eternal existence of God. The four-point star is symbolic of God's creation and so denotes space by pointing north, east, south, and west. The fish is one of the earliest Christian symbols and denotes acceptance of Jesus as Christ, Son of God, and Savior.

Membership is open to Christian campers of all denominations and requires no membership fees or dues.



Earl Rochester, right, presents a plaque of appreciation to John McBride, from Mississippi Campers on Mission. Rochester, outgoing president of the group, is a member of Raymond Church. McBride has resigned as director of the Department of Cooperative Missions, Mississippi Baptist Convention Board, to become director of missions for Shelby County Association in Tennessee. Rochester announced that McBride, was the originator (when he worked at the Home Mission Board in Atlanta) of the idea which launched Campers on Mission. The Mississippi organization is ten years old. The plaque is shaped like Mississippi.



John McBride leads a seminar on "Preparing for the Unplanned," while seeking a witness as Campers on Mission.



Campers who gathered for lunch, Sept. 26, at the table at Askew's Landing near Edwards include Howard and Mary Connor, left, of McComb, and Richard and Pat Alford of Morrison Heights Church, Clinton. Alford, a consultant with the Cooperative Missions Department, MBCB, serves as an advisor for the COM organization.



Scott Reed, left, leads a seminar at resort ministries during the COM rally at Askew's Landing. Richard McDaniel, right, helps out by being a model for Scott's clown mime lessons. Both are from North McComb Baptist Church, McComb. Scott is a former summer missionary who worked in resort ministries.

## William Carey on Coast will host Elderhostel

William Carey College on the Coast will once again host Elderhostel activities this fall in Gulfport.

Elderhostel is an educational program designed for those 60 and older who want to continue developing new skills and interests. One-week courses are offered at many educational institutions across the United States, Canada, and overseas. "Hostelships" are available to provide financial assistance for those who would not otherwise be able to attend.

The one-week session at Carey on the Coast will consist of two classes: "History and Lifestyles of the Coastal Antebellum Era" — Shirley Heitz-

men, professor; and "Artists of the Mississippi Gulf Coast" — Charles Ambrose, professor. No prior college work or knowledge of the above subjects is necessary.

This year's session will run Oct. 11-17. Hostelers at Carey on the Coast will room in modern apartments (completed in 1986), and have access to a fishing pier, renovated classrooms, and other facilities of the college. There is also an option for participants to commute if they live in the immediate area.

For more information, call Cecile Stanback, Elderhostel coordinator at Carey on the Coast in Gulfport — (601) 865-1500.

## Clarke guests gather to honor new staff members

On Sept. 22, faculty, staff, and guests gathered to honor new staff members joining Clarke College in 1987-88.

New staff members honored were: Leslie Hughes, librarian; Kevin White, director of alumni and develop-

ment; and Steve Renfrow, baseball coach.

Administrative Staff attending the reception from Mississippi College were: Mr. and Mrs. Lewis Nobles,

president; Mr. and Mrs. Charles Martin, academic dean; and Tom Prather,

assistant to president. Trustees attending were Mr. and Mrs. John Olander, Meridian, and J. W. Fagan, Laurel.

At the reception paintings by local artists were exhibited. Those con-

tributing art work were: Chris Adams, Florene Addkison, Dottie Armstrong, Bruce Guaraedy, Meridian, Sally Hart, Chloe May, Linda Lofton, Ruth McMullan, Dewitt Pickering, Sandy Read, Diane Rives, Kelton Valentine, and Betty Thames.

## Ball game will benefit world hunger

A marathon softball game will be the focus of fundraising efforts on Saturday, Oct. 10, as the Christian Action Committees of Clay, Lowndes, and Oktibbeha counties sponsor "Family Day at the Lake."

This benefit for world hunger will begin at 1 p.m. and conclude at 7 p.m. It will be held at Lake Lowndes State Park in Columbus and will also feature volleyball, tennis, and gospel music.

Pledges toward world hunger may be made through local Southern Baptist churches. While donations will be accepted at the park, it is preferred that giving be done through individual churches. All proceeds will go to the Home and Foreign Mission Boards of the Southern Baptist Convention. None will be used for any purpose but hunger and hunger-related needs.

Families are invited to bring a picnic supper and recreational equipment and spend the day in fellowship. The event will be held indoors at the Lake Lowndes gym complex should it rain.

## Church medical rates to increase in 1988

DALLAS (BP) — Higher doctors' fees, hospital charges and an increase in patient services will cause Southern Baptist Annuity Board church medical rates to increase 20 percent next year, said John Dudley, the board's senior vice president for insurance services.

Effective Jan. 1, 1988, monthly medical premiums for 21,000 church employees will increase an average 20 percent, said Dudley. Cost increases will range from \$2.50 for the individual Medicare supplement to \$55 per month for some family plans, depending on the coverage participants have and the geographical regions in which they live.

Dudley said claims for medical expenses were up nearly 40 percent over last year.



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# Just for the Record



The Calvary Church, Newton, Family Life Center was the gathering point Sept. 23 for members of Newton County WMU as they collected groceries for pounding of Clarke College married students.

This is an annual event held by Newton County WMU at its annual meeting in support of Clarke College students.

Those assisting with the sorting of grocery items were left to right: Mrs. Emma Moore, Mt. Pleasant Church; Mrs. Glenda Freeman, Chunky Church; Mr. and Mrs. J. B. Costilow, Liberty Church; Mrs. Lorene Jones, Mt. Pleasant, Mrs. Lucille Gibbon, Mt. Vernon Church; Mrs. Dean, Chunky; and Mrs. Lodena Blaylock, Chunky.



**Emmanuel Church, Laurel,** recently held a GA recognition service. Pictured, left to right, are Stephanie Walters, Amy Lee, Lacy Nix, Ashley Myrick, and Charlotte Flynt, WMU director. Paula McIlhenny is GA leader.



The library of **Thomas M. Hall** was donated to First Church, Bay St. Louis, by his son, Thomas M. Hall Jr. (right) and his daughter, Mrs. Thomas B. (Nanette) Murphree Jr. (center from Waveland, Hall's library consisted of 789 books worth of total of \$4,734. The library has a special section for Hall's library collection. The pastor, Nathan Barber, is at left.



**Bob Breland**, pictured, left, receives the Certificate of Ordination from Dennis Duvall, pastor, during deacon ordination service held at Grace Church, Philadelphia.

**Guy Hovis**, Christian artist, will be featured in all worship services at Colonial Heights Church, Jackson, Oct. 11. Morning worship is at 9:30 and 10:45 a.m. Hovis will present a concert during the evening service, which will begin at 6:30 p.m.

**Gatesville Church, Crystal Springs**, will present "Sons of Faith" singing group, Oct. 17 at 7:30 p.m.

On Sept. 15, Clarke students were honored with a picnic supper by members of local Baptist churches. Sandwiches, chips, and trimmings, were prepared by members of First and Calvary Churches, Newton, and members of Clarke faculty and staff.

This is an annual event held to welcome new Clarke students.

The WMU of Flora Church and Pocahontas Church held a joint meeting at Flora Church to visit with Peggy Wallace, a missionary from Peru, Oct. 5.

**Woman's Missionary Union Centennial Celebration** was held at Highland Church, Crystal Springs on Sept. 24. Mrs. Robert Dent, Holly Springs, discussed the new book "A Century to Celebrate." Nine churches were represented with 74 registering.

The sanctuary and fellowship hall were decorated in WMU colors — lavender and purple — and many old WMU books and pictures were displayed.

Following the general meeting, all attending were served refreshments.

Vann Windom is pastor, Mrs. Vann Windom was centennial chairman, and Mrs. W. B. Boatner is WMU director.

West Heights Church, Pontotoc, will observe its 40th anniversary Oct. 11. Jack Gregory, pastor of First Church, Poplarville, and former pastor, will be the guest speaker and Billy Joe Kennedy, minister of music at Hopewell Church, Savannah, Tenn. and former minister of music will provide the special music. James Spencer is pastor.

Immanuel Church, Leflore Association will observe its 20th annual day with annual reports, election of deacons, dinner in the family life center and an afternoon of singing on Oct. 11.

Jimmy Dukes, professor, New Orleans Seminary, Immanuel's first pastor, will be guest speaker.

Immanuel has experienced growth this year through the leadership of Dennis McKay, pastor. They have grown from an enrollment of 247 to 425 in Sunday School with an average attendance of 225 in August and a high on Sept. 13 of 262. They have baptized 35 and have nine more to baptize for a total of 44, there have been 39 additions by letter and seven by statement for a total of 90 additions this year.

## Baptists in Sweden start Bible School

**MALMO, SWEDEN** — A group of five Baptist Churches in southern Sweden has started a new Bible school to train their church members for evangelism and Bible study. The formation of a Bible school is not too unusual in Sweden where the interest in systematic Bible study has increased over the past years. However there are not many schools with a background like the "Bibelskola Syd."

The school combines these two elements, evangelization and Bible study, in its one-year course. The students will spend 25 hours per week in the classroom and will also take part in practical evangelistic work in the different churches of the region. The practical work will also include ministry among immigrants, running a Christian coffee house, evangelization in schools and also ordinary youth work in the congregations.

An additional feature of the program is the Saturday Bible classes for church members unable to attend the longer program. These classes will meet for 3-4 hours at a time on 16 Saturdays.

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# SUNDAY SCHOOL LESSON COMMENTARIES

## God creates Adam and Eve in Eden, in his own image

By Rex Yancey  
Genesis 2:7-9, 16-25

Chapter one gives a telescopic version of creation while chapter two gives a microscopic version of creation. The first goes from the specific to the general. The second goes from the general to the specific.

Chapter one is a linear delineation from light to man. Chapter two is a circular delineation from man to woman. Each chapter adds to the other. We are blessed to have two accounts of the creation story.

Yancey  
Man literally means mankind. Man comes out of the ground. God breathed into his nostrils the breath of lives. The plural form is used to signify fullness and plentitude. This breath is very personal and intimate. God took flesh (*Basar*) and put his spirit (*Ruach*) in it. The results of this combination became a living being (*Nephesh*). God took flesh and applied his



Yancey

### BIBLE BOOK

spirit and a breathing person began to walk around.

Eden may refer to a large territory or to a garden located in Eden. No one knows where it was located. The area around Babylon may be the cradle of civilization. Eden is a place of delight, pleasantness, and paradise. Eden was a choice location for the man God created.

God provided for the trees to grow in the garden. These trees were a pleasure to the eyes, and they would provide food for the sustenance of the man. God had prepared first-class accommodations for the crown of his creation.

The tree of lives is in the midst of the garden, and the tree of knowledge of good and evil. Genesis 3:22 indicates that these trees were not the same tree. Out of man's use of the trees arises the necessity of a moral choice. Will the man choose to be a good steward of the garden God has provided? Or, will man choose to use this garden for his own selfish purposes? It

seems to me that this is still the choice our generation faces today.

In verse 17, God gives direction to the man. His direction was given to man for his own good. God was not restricting the man from something that would be beneficial to him. God had given the man direction to partake of the food of all the trees in the garden freely, with the exception of this tree.

God associated moral experience with these trees. Man would have to involve his conscience in the freedom and restriction that had been given to him. Man had the opportunity for obedience or disobedience. Man, created in the image of God, is capable and free to make choices. The image of God in his life points to dominion. But when man loses sight of the image of God within him, he exploits, loses sight of, and destroys that over which he is given dominion.

When God gave the restriction to man, he introduced a new word into Adam's vocabulary. This word is found on the obituary page of every newspaper every day. God warned the man that the moment he disobeyed his creator, he would

die. The Hebrew word for death carries the force of certainty. This death is not only a possibility but a certainty.

Man is a social being. God had given his approval to the other things he had done. However, it was not good for the man to be alone. Adam had an opportunity to name all the animals and perhaps search for someone with whom he could commune and have intimate fellowship. With every animal he had to acknowledge that this was not what he was looking for. However, God made man a corresponding opposite, someone with whom he could commune and share intimate fellowship. Woman was man's equal but his opposite. She complemented him; they complemented each other.

"This is now bone of my bones and flesh of my flesh." Adam gets a little poetic when he sees the woman. He said, "Hot dog, this is it this time!" Sampey said, "Woman was not taken from man's head to rule over him or from his feet to be trodden down by him, but from under his arm to be loved and protected by him."

Rex Yancey is pastor, First, Quitman.

## Don't despair — trust God; he keeps his promises

By Julian W. Fagan III  
Genesis 15:1-4; 16:3-4; 17:15-21

It is normal for godly people to want children. Abram had been called by God, and as the years passed he wanted to have an heir. God

promised to be his king and that Abram's reward would be great. Abram was rich and blessed by God, but Abram saw no way for God to give him anything consistent with his promise of being a father of many nations without having a child. Makes sense, does it not?

Fagan  
How was this man going to experience the promise of God without a child to carry on after him? Abram was 75 when God called him. A man that age who has met God focuses on things other than acquiring more possessions. He wanted a son.

Abram saw no way for God to give him anything of consequence at his point in life and he said, "What can you give me since I remain childless . . . ?" What is evident in this question is the despair of a good and righteous man. Without children a servant would become his heir. In Abram's mind, the physical condition of Sarai and/or himself had prevented a child



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being born. He blamed God for that condition (Gen. 15:3, "you have given me no children"). He had every material possession a man could want but he despaired over childlessness. So did his wife (Gen. 16:2).

Sarai concocts a plan that from her perspective is the only solution (Gen. 16:1-4). She lets her husband father a child by her handmaid and thinks this is the only way for them to have a family. A child is born, yes, but look at the horrendous consequences to that "family." There is now bitterness and brokenness. When we despair, we are prone to take things into our own hands and try to make things happen, figuring that we have to do something to help God accomplish what he has promised. To do what is wrong is never right, and it is foolish to think that is going to produce the results God wants or results that will bring fulfillment to us. Adultery and polygamy are not part of God's plan and will not result in producing God's promises.

Abram and Sarai had another problem that is apparent here — impatience. God had promised so why had it not happened. After all, they were getting on in age and if it were go-

ing to happen, it had to happen soon. God had waited too long, or maybe he had forgotten. They took matters into their own hands. The consequences were worse than the original problem. Now the home is disrupted and filled with bitterness and distrust.

Still one more problem that existed in the lives of this couple comes to the surface in this story — power or maintaining independent control of their lives. They were not content to wait on God and took things into their own power and made a mess of it. Man's efforts to control his own destiny always result in failure and heartache. God has a better way. He has promised. He will be faithful if we will trust him and wait.

The struggle that Abram and Sarai faced is known by all Christians. We are aware of the promises of God. We are also aware of his commandments and his principles. Yet, we are so prone to push to get what we want that we determine that our way must be the way God intended to use. We will even do what is wrong to accomplish what we then define as God's will. We see it over and over today in the painful issues of divorce, abortion, legalized gambling, parenting, church discipline, etc. We take God's promises, despair at what we perceive to be his delay in acting, then go out on our own

and make a mess of others' and our lives.

There is a wonderful lesson here for all who are willing to hear it. God is in control. God loves us, and the guidelines he has given to us for life are the very best patterns for us to follow. He has not forgotten us and knows exactly where we are and what we need. He also is **Faithful To Keep His Promises To Us**. He had not forgotten Abram and Sarai. He kept his word and gave them a child as well as new names. He gave them the very place in the parentage of nations that he had said. If they had only waited on God instead of taking things into their hands, they would have been spared much agony and heartache.

The God we serve is faithful and true. Any promise he makes to us he is going to keep, and the blessings will be everything he has said. Let us be very careful the next time we tend to think God has forgotten us — he has not. Disappointment is going to come — do not turn it into despair. Delay is going to occur — do not let it make you impatient with God. Desire to take things into your own power and control will arise — do not try to take God's place in causing his promises to come about. Doubts will come to the surface — remember you can trust God to keep his promises.

Julian Fagan is pastor, First, Pontotoc.

## "Becoming one in Christ" is the Christian mystery

By Al Finch  
Galatians 2:8-9, 11-14, 3:26-28

"One in Christ" is the Christian mystery. We are created anew by faith and all things are new. We have a relationship with others in Christ that is described as being one. This oneness promised both great fellowship and the tension of becoming one. Our lesson describes both.

The history of early church becoming one is given in Galatians 2:8-9, 11-14. From the beginning there is a mutual task, shared (Galatians 2:8-9). Two areas of the major activity are popularized by the most prominent figures in the work. Peter would lead the ministry to the Jews (circumcised) and Paul to the Gentiles (uncircumcised). Reputable leaders (pillars) gave approval to Paul and Barnabas as they took the gospel out-



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side Jewish boundaries to other nations. "The right hands of fellowship" indicated their approval. Paul's individualism took a back seat to the need of reputable leaders giving credence to his apostleship (Compare Galatians 1:12, 17-19). Spreading the gospel was a monumental assignment requiring that every available witness be involved in the work.

An error of practice is corrected in Galatians 2:11-13. There could be no "oneness of fellowship in error," so error was publicly confronted. There was but one condition of salvation (faith in Jesus Christ) land of fellowship. Any other basis would be contrary to the gospel of Christ. Reading an account written years before leaves us with many questions. Yet we are not to assume that there is an atmosphere that makes Paul and Peter opponents, or one has higher status than the other. This is an attempt to apply Christian doctrine to ordinary living.

In Galatians 2:14 a standard is followed. Paul

insisted that they walk "uprightly according to the truth of the gospel." Actually the passage is basing fellowship on the same condition as salvation. If Peter found salvation in Christ, then fellowship with the Gentiles was to be in Christ.

The ethical and theological position of oneness in Christ is given in Galatians 3:26-28. Fellowship is assured by the DIGNITY of relationship (Galatians 3:26). We are "all the children of God." There are universal relationships only "by faith in Christ Jesus." Having established that salvation is in Jesus Christ plus nothing, our lives are joined as family. In wholesome family life each child retains individuality and equal status. For the believer the criterion for relationship and status is "faith in Christ Jesus."

There is a popular saying: "Men are equal at the foot of the cross." This is true in fellowship and relationship as well as in salvation. Reconciliation with God is completed in reconciliation with our fellowman. The new creation of Christ creates a new kind of fellowship.

Believers have a DUTY to put on Christ as one would put on a garment (Galatians 3:27-28A). Baptismal regeneration would be completely out of character with the context of the passage. Paul is stating that the experience of baptism for the sincere reveals their uniqueness in Christ. This immersion of the life in Christ sets up a new pattern of relationship. Old patterns were based on social, religious, and sexual differences. The Jewish male prayed daily the prayer of gratitude that he was not Gentile, slave, or woman. Now in Christ there are no longer barriers to fellowship.

A person is on precarious ground when he limits the function or fellowship of a child of God on racial, cultural, or sexual differences. We have adopted the ethic of Christ. The church needs to examine her limitations of fellowship or service based on these human prejudices.

Finally our DESTINY as "children of God" putting "on Christ" is to be "all one in Christ Jesus" (Galatians 3:28b).

Al Finch is pastor, First, Greenwood.

# Baptist Record

## Home Mission Board employees to affirm Baptist Faith and Message

By Joe Westbury

ATLANTA (BP) — Professional-level employees of the Southern Baptist Home Mission Board have been asked by President Larry Lewis to affirm the Baptist Faith and Message statement.

Lewis made the request Sept. 22 in a one-page memo to the board's 138 elected staff members. The memo, which was accompanied by a copy of the doctrinal statement, calls on employees to read the item carefully "and if there are areas you cannot in good conscience affirm, make an appointment with my secretary so we can discuss the matters of concern."

"If I do not hear from you," Lewis concluded, "I will assume you are in full agreement with the Baptist Faith and Message statement and will report so to the Southern Baptist Peace Committee."

The move reflects action taken by board members during their July 29 meeting as they forged new doctrinal guidelines for employing elected staff members and missionaries.

In his memo, Lewis referred to that board action by saying the directors also had instructed the administration

"to review the theological positions of our present professional staff and appointed missionaries to assure their theological stance is in harmony with and not in any way contrary to the Baptist Faith and Message statement."

Following the July board meeting, Lewis told Baptist Press if any staffer has a "little problem" with the statement, it does not mean the individual will be terminated. "If, on the other hand, somebody has serious problems about, say, the divinity of Christ, especially if that person is in a position with a great deal of exposure, then we would be very concerned," he explained.

Lewis has gone on record as saying current staff members will not be required to adhere to any particular interpretation of the Baptist Faith and Message, which was adopted by Southern Baptists in 1963.

"We are just asking them to reaffirm their commitment to the statement," he said, which elected staff members have been asked to affirm for the past 11 years.

The board became the first SBC

agency to make official response to the report of the committee, which was adopted during the 1987 convention session in St. Louis.

The request by Lewis reflects his view of the Peace Committee report as being "a clear mandate" to "each and every agency and institution of our convention to cooperate fully" with the recommendation.

Joe Westbury writes for the HMB.

### Retirement delayed

ATLANTA (BP) — Two Southern Baptist Home Mission Board vice presidents have been asked by HMB President Larry Lewis to delay their retirement plans.

Gerald Palmer, missions vice president, and Leonard Irwin, planning vice president, were to retire at the end of 1987. At Lewis' request they both plan to continue until the end of 1988.

Both Palmer and Irwin will be part of the Home Mission Board task force, scheduled to begin working in October.

## Book Reviews

**Life EverLaughter;** Jerry Clower; Rutledge Hill Press; Nashville, Tenn.; 176 pages.

In his foreword, Jerry Clower refers to his latest book as "some musings and happenings." He says he starts off "with a little bit about me, my family, my work, and some pictures from the family album." Then he says the book "rambles over things a person contemplates when he has his hands working and his mind wandering." He throws in some stories, some of them old and some of them are new ones. There are some letters that have been received in the office of his manager, Tandy Rice. And there are some recipes that were contributed by his mother and by Homerline, his wife.

This is an easy book to read. It is a mixture of Jerry Clower stories about himself and the Ledbetter family and other stories interspersed with thoughts about life as Jerry has met and lived it along the way.

The chapters are short, and there is a mixture of humor and seriousness in each one. Any Mississippian, and especially any Mississippi Baptist, should profit from having this book about Mississippi living written by a Mississippi Baptist. In the book he has a great deal to say about his appreciation for the church and his special fondness for his own church, First Baptist Church of Yazoo City. Many of his stories relate to the area of his boyhood, Route 4, Liberty, Mississippi, and to East Fork Baptist Church there, where he was baptized. — DTM

**Who — But Mamma?**, Everyday Poems for Everyday People by Mary Lillian Peters Whitten (Printed by The Commercial Dispatch, paperback, 119 pp.)

This interesting, varied, and inspirational book by Mary Lillian Whitten, organist for many years at First Church, Macon, is a collection of poetry she has written over a period of 60 years. It is about everyday happenings and observations. As Mrs. Whitten says, "My efforts, in the main, have been to glorify the commonplace." One especially nice poem about the commonplace is "My Bottles," a description of the light shining on her bottle collection.

Sectional topics include friends, adoration and inspiration, nature, special days, family, patriotism, potpourri, and prayers and graces. The first section contains a poem, "Dreams of a Home and You." She wrote the words and music to this lovely love song in the 1920s.

The second section contains a hymn, "O Sing Unto the Lord," inspired by Psalm 98, and written and set to music by the author while she was in college.

"It's Snowing!" Mrs. Whitten wrote this poem in March, 1933. She painted vivid word pictures of the snow that killed the spring flowers, and of a hungry people, in Depression times, who looked out the windows at the scene of destruction.

Among the other poems are ones about her son, George, and daughter, Charlotte, when they were babies;

poems to her two grandsons, Thornton and Mark; a clever poem about piano practicing; prayers called "On a Monday Morning," "Grace Before a Meal," and "Prayer at a WMU Meeting."

In the final section, "Coda," is "Unfinished Symphony," her memories of musical selections she has played at on the church organ, in answer to requests of various persons. It is a poem of praise to the Lord for her gift of music and "for all who listen and were lifted up."

Sadness creeps through her final poem, "Weary." "Like a crippled bird-wing, like a fallen star, like a shattered flower, like a broken jar . . . Gone is all the laughter, gone is all the cheer, gone is all the dreaming, gone — but rest is near!"

Mary Lillian Whitten is a music educator, a church musician, a genealogist, and a life-long poetry lover. At 15, she taught in a one-teacher school, before attending State Teachers' College (now USM) and Cincinnati Conservatory of Music. At various times she has been English teacher, public school music teacher, band director, orchestra director, choral director, piano teacher, and church organist.

Illustrations in black and white are by Angela Bradburn; calligraphy is by Beth Anderson, and the cover design is by Helen Vouzden.

The book may be ordered from her at 308 N. Wayne St., Macon, Miss. 39341. — AWM

## May I invite you into my family?

By Billie Buckley

Our visit has to be brief — 300 words or less. Have you ever known a woman who could say anything in 300 words or less?

I've just read II Kings 6:1-7 from Spurgeon's Devotional Bible, and these thoughts developed:

**Fact #1. (Bad News)** Family frustrations are flaming today.

**Fact #2. (Bad News)** Impossible demands are made on each family member.

**Fact #3. (Good News)** That which is impossible to us is possible to God.

Have you lost hope when it has come to some family relationships? God's word says where there is no vision the people perish. Could we paraphrase that to say where there is no vision the family will perish? Let's see some reasonable steps in regaining our vision. When I was a child, we played the game "May I?"

The leader would call out, "Billie, take one giant step." I had to reply, "May I?"

If I failed to say the magic words, it was back to the starting line. May I suggest that you take three steps to defuse your home. If the answer to the following questions are negative, then choose one and begin with one small step.

**Step #1.** Does your presence and conversation in your family uplift and cheer others? Are they glad to see you, or do they run from your negative influence and loud voice?

**Step #2.** Do you love your family enough to join in their labors? Are you constantly asking what they are going to do for you, or do you ever ask what you could do for them?

**Step #3.** What is your impossible situation, your iron weight? Do you know that God can still make iron things swim? Become as a child in your faith (not your actions) and develop confidence in him.

Always remember that an awareness of God's presence and power will produce joy in us that will spill over to each member of your family.

You ask, "May I really expect this to happen?"

My answer is, "Yes, you may, with God's help!"

**Billie Buckley (Mrs. Gerald)** lives in Petal and is wife of the pastor of Petal-Harvey Church.

### Toxish Church, Pontotoc County will celebrate 150th anniversary

Toxish Church, Pontotoc County, will celebrate its 150th anniversary of its founding on October 11. Earl Kelly, Executive Director, Mississippi Baptist Convention Board, and a native of Pontotoc County, will bring the morning message.

In 1833, a physician, James A. Ware, requested from Siloam Baptist Church in South Carolina, a letter of recommendation to take with him on a journey to "explore western countries." Three years later in Dec. 1836, the Siloam church records show that Ware withdrew his membership to "go west to begin a ministry." It was almost a year later that a small group of people gathered in an abandoned log building and organized Toxish Church under the leadership of Ware. Thus begins the story which will be reviewed for those who attend the Sesquicentennial Celebration of the church on October 11.

Jack W. Gunn, of the Mississippi Baptist Historical Commission will appear on afternoon program. A dramatic presentation will highlight some significant events of church history. John C. Longest, Mississippi State University, a descendant of one of the early church families, will be present to show films of special days including the placing of the historical marker, the dedication of the newest building, and homecoming celebrations of the past.

The program begins at 10 a.m. with a note burning ceremony and the dedication of a memorial plaque honoring a descendant of the church's founder. Lunch will be served at noon. The closing event will be the cutting of the birthday cake.

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